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G. P. MARSH AND SCANDINAVIAN STUDIES

DAVID LOWENTHAL

American Geographical Society

IN THE late 1830's Americans suddenly became aware of Scandinavia as an area of unique historical significance for themselves and as an important center of learning and culture. Admiration for Northern European life and literature rapidly became a kind of cult, particularly in New England, where the Scandinavian vogue helped to bolster regional pride, to re-establish respect for the Puritan past, and to encourage opposition to Celtic and Latin immigration.

The man who was chiefly responsible for nurturing this new Viking invasion in American soil was George Perkins Marsh (1801-1882), a Vermonter of genius who achieved distinguished careers both in scholarship and in diplomacy. Grandson of Vermont's first lieutenant-governor, Marsh was a lawyer who carried on such diverse enterprises as a sheep farm, a woolen mill, and a marble quarry. A staunch Whig, he sat in the House of Representatives from 1843 to 1849, and helped to found and guide the Smithsonian Institution. From 1850 to 1855 Marsh served as U. S. Minister to Turkey, and from 1861 to 1882—a record length of tenure—as Minister to Italy. Marsh was an acknowledged authority in his lifetime on art and architecture, linguistics and etymology, camels and forestry, railroads and history. He was best known in his time for his books on the English language; but his most enduring work was in the field of geography. Marsh's *Man and Nature* (1864) was the first broad analysis of man's impact on his environment, and the principal

source of inspiration for almost all the early leaders in American conservation.¹

This paper sketches the development of Marsh's interest in Scandinavian studies and describes his contributions to that field.

Marsh first began to study the Scandinavian languages during the winter of 1820-21, when he was Professor of Greek and Latin at a military academy in Norwich, Vermont. He had just graduated from Dartmouth College, and the title (all that survives) of his valedictory address, "The Characteristick Traits of Modern Genius, as Exemplified in the Literature of the North and of the South of Europe,"² shows the direction of his interests. German, French, and Spanish he had already mastered. During the next decade his bills from New York booksellers included occasional volumes in Swedish, Danish, and Icelandic, but eye ailments and legal work allowed him little time for study. Not until the fall of 1833, when he had been practicing law in Burlington, Vermont, for eight years, did he take up Scandinavia in earnest. His wife and eldest son had just died under tragic circumstances, and Marsh felt he needed some avocation that would occupy all his thoughts and energies.

In this frame of mind, he wrote to the eminent Danish philologist and antiquary, Carl Christian Rafn, asking his help in the study of Scandinavian languages and literature:

In the study of the legal profession, I have, in common with every student of the English law, often had occasion to trace principles to a northern origin. From this and other circumstances, I early became strongly interested in the

¹ Caroline Crane Marsh, *Life and Letters of George Perkins Marsh* [Vol. I only published] (New York, 1888); B. H. Nash and F. P. Nash, "Notice of George Perkins Marsh," *Proc. of the American Academy of Arts and Sciences*, XVIII (1882-83), 447-457; W. M. Davis, "Biographical Memoir of George Perkins Marsh 1801-1882," *National Academy of Sciences Biographical Memoirs*, VI (1909), 71-80; J. R. Whitaker, "World View of Destruction and Conservation of Natural Resources," *Annals of the Association of American Geographers*, XXX (1940), 143-162; David Lowenthal, "George Perkins Marsh and the American Geographical Tradition," *Geographical Review*, XLIII (1953), 207-213; W. L. Thomas, Jr. ed., *Man's Role in Changing the Face of the Earth* (Chicago, 1956), xxviii-xxx, xxxv-xxxvi, 49, 81-83.

² Woodstock (Vermont) *Observer*, Sept. 4, 1820.

history and character of the Scandinavian people, and determined, some years since, to become acquainted with the languages and literature of Northern Europe.

I found an almost insuperable obstacle to the prosecution of this undertaking, in the difficulty of obtaining books, or even information what works to procure. No books in the Icelandic, Danish, or Swedish languages are to be found in any of our bookstores, nor have I ever met with any tolerably complete account of the literature of either of these countries. As I could find no bookseller, who had a correspondent at Copenhagen or Stockholm, I have been obliged to procure my books through Germany.

My principal want at present is the means of learning more of Northern literary history, in order to guide me in future purchases, and I therefore take the liberty to request you (if it is not too great a favor for an unknown foreigner to ask) to have the goodness to forward to me a list of the titles of the last works upon the literary history, bibliography, and criticism of the three Northern languages. I should also be pleased to learn the titles of the published Acts of Literary Societies, having the history and literature of the North for their object, and of the best Periodicals published during the present century, or now publishing, in Denmark or Sweden which are devoted to the same purpose.

It would increase my obligation to you, if you will take the trouble to state the extent and probable price of each work, and whether they can be procured at Copenhagen.

... the zeal you have manifested for diffusing a taste for the study of the ancient literature and history of the North, in your own country, has led me to hope that you will excuse a poor stranger for desiring you to render him some assistance, in promoting the same object, in a land where Scandinavian literature is wholly unknown . . .³

Rafn was only too glad to help, and before long a flood of books and periodicals was crossing the Atlantic from the Danish professor to the American barrister. In the first flush of enthusiasm Marsh ordered fifty to a hundred volumes every month, "but *proh dolor!* (Anglicé—alas for my dollars!) the prices of some of them are such as astound even me, accustomed as I am to be fleeced in this way."⁴ Forced to cut down on his purchases, he decided to confine himself "chiefly to the literature and history of Iceland, and *ancient Scandinavia*,"⁵ but within a couple of years he was again ordering quantities of books on the

³ Oct. 21, 1833 in Benedict Grøndal, *Breve fra og til Carl Christian Rafn, med en Biografi* (Kjøbenhavn, 1869), 293-294.

⁴ In C. C. Marsh, *George Perkins Marsh*, 32.

⁵ Marsh to Rafn, Dec. 17, 1834, Marsh Collection, University of Vermont (hereafter UVM).

physical geography and rural economy of Denmark and Norway, collections of national songs and music, and other miscellaneous subjects. By 1849 he possessed all the principal editions of the Icelandic Eddas and sagas and almost all existing works on Icelandic history, mythology, law, and travel; on Scandinavia proper his collection was little inferior.⁶ According to a modern Icelandic scholar, "it was, in the day of its owner, in a class by itself in Icelandic literature and it still remains . . . one of the most significant collections of its kind in the United States."⁷

Marsh's fascination for the northlands had as many roots as the great tree Yggdrasil. Some grew out of studies of German and Coleridgean philosophy carried on with his cousin James Marsh, who had been at Dartmouth with George, and who came to Burlington in 1826 as President of the University of Vermont. In Burlington the Marshes revived their college reading club, devoting one or two evenings a week to discussing the works of Greek philosophers, German metaphysicians, and their English followers; George's thinking was profoundly influenced by James, whom he considered "a philosophic genius."⁸ Another source was Marsh's interest in origins, not only in legal beginnings, as he explained to Rafn, but also in linguistic derivations and the histories of races. The fertile soil of ethnocentrism nourished still other roots: analogies between the solemn grandeur of Scandinavia and stern and rockbound New England, and between the moral excellences of the Goths and the Puritans, evoked in Marsh, as in some of his fellow-countrymen, both national and regional pride, and encouraged them to steep them-

⁶ John Carter Brown to Marsh, July 2, 1849, Marsh Coll., UVM.

⁷ Richard Beck, "George P. Marsh and Old Icelandic Studies," *Scandinavian Studies*, XVII (1942-43), 202. It comprises about one-fifth of the 15,000-volume Marsh library at the University of Vermont. See University of Vermont [H. L. Koopman, ed.], *Catalogue of the Library of George Perkins Marsh* (Burlington, 1892).

⁸ George P. Marsh, "James Marsh," in George Ripley and C. A. Dana, eds., *The New American Cyclopaedia* (12 vols., New York, 1859-61), XX, 216. See George B. Cheever, *Characteristics of the Christian Philosopher; a Discourse Commemorative of the Virtues and Attainments of Rev. James Marsh, D.D.* New York, 1843; Majorie Nicolson, "James Marsh and the Vermont Transcendentalists," *Philosophical Review*, XXXIV (1925), 35-37.

selves in a stew of Gothic romance and Scandinavian antiquities.

Henry Wadsworth Longfellow was one of these Arctic aficionados who took very little meat in his soup of romance. Walter Scott, a summer in Sweden, and the Icelandic sagas gave him a rude pagan imagery and a good physical setting for Acadia in "Evangeline," but his concern with the North was wholly romantic; Celts, castles in Spain, and the cult of the medieval corrupted his adoration of the brave but disembodied Vikings of an earlier, sterner age who floated through the northern mysteries. Another New Englander, turned toward the study of the North by mysticism and linguistic interests, was the poet James Gates Percival. More scholarly than Longfellow, Percival sought spiritual guidance from Scandinavian mentors as early as 1834. The pacifist blacksmith Elihu Burritt learned Old Norse while librarian of the American Antiquarian Society in 1837-39, and translated Icelandic sagas celebrating the discovery of Vinland, to which he appended extravagant praise for the old Viking virtues. Others contributed in various ways to the growing cult: Emerson, for instance, with his deification of Swedenborg; and a host of scholars and historians excited by the runes and other supposed relics of the Viking discovery of New England. As a result of the work of these men, from the scholarship of Marsh to the fancies of Longfellow and eventually the purple prose of Bayard Taylor, Scandinavia was transformed in American eyes from an "Ultima Thule of ice, snow, semi-barbaric folk, and militarism," to a land of romance, identified with all that was finest in the American tradition.⁹

⁹ Oscar J. Falnes, "New England Interest in Scandinavian Culture and the Norsemen," *New England Quarterly*, X (1937), 211-242; Adolph B. Benson, "The Beginning of American Interest in Scandinavian Literature," *Scandinavian Studies*, VIII (1924-25), 133-141; Andrew Hilen, *Longfellow and Scandinavia: A Study of the Poet's Relationship with the Northern Languages and Literature* (New Haven, 1947); Samuel Kliger, "George Perkins Marsh and the Gothic Tradition in America," *New England Quarterly*, XIX (1946), 524-531; (*ibid.*) "The Goths in England: A Study in Seventeenth and Eighteenth Century Thought" (Cambridge, Mass., 1952), 106-111; *ibid.*, "Emerson and the Usable Anglo-Saxon Past," *Journal of the History of Ideas*, XVI (1955), 483-486. Marsh's contributions to the cult of the Gothic are *The Goths in New England; a Discourse at the Anniversary of the Philomathesian Society of Middlebury Col-*

It was, above all, the Viking voyages that inflamed the imaginations of American scholars and aroused their interest in things Scandinavian. Long dormant, this branch of American historiography was revived in the 1830's by the Scandinavians themselves. Caught up in the currents of romanticism and nationalism, Danish linguists and historians, led by Rasmus Christian Rask, rediscovered the virtues of the Viking past in the great Icelandic Eddas and sagas. Rask visited Iceland, rescued old manuscripts, edited and published them in Copenhagen, emphasized the significance of Icelandic in the study of comparative philology, and in 1825 founded, with Rafn, the *Kongelige Nordiske Oldskrift Selskab* (Royal Society of Northern Antiquaries), dedicated to the promotion of Northern studies. The major work of the Society was the *Antiquitates Americanae*,¹⁰ a collection of sagas, codices, and other materials relating to the Iceland-Greenland-Vinland voyages.

Impressed with Marsh's acumen, ability, and interest, Rafn enlisted the Vermonter's aid, and in 1834 Marsh was elected a member of the Royal Society and became its American secretary. His main job was to arouse interest in—and financial support for—the *Antiquitates Americanae*. Work had been held up three years for lack of funds, but Rafn told Marsh that as soon as he could round up subscribers for two hundred copies (at \$12 each) printing would be recommenced. Marsh distributed the Society's annual report, searched for subscribers, contributed \$500 of his own, conducted a crusade in the press and fostered amateur interest in runic stones and other Viking artifacts.¹¹ Rafn praised these well-judged efforts and depended increasingly on Marsh's aid. "We chiefly build our hopes of a favorable

lege, Aug. 15, 1843 (Middlebury, Vermont, 1843), and *Let us go to Athens: Address, delivered before the New England Society of the City of New-York, December 24, 1844* (New York, 1845).

¹⁰ C. C. Rafn, ed. (Hafniae, 1837). See Stefán Einarsson, *History of Icelandic Prose Writers* [*Islandica*, 32-33] (Ithaca, 1948), 16-21.

¹¹ Société Royale des Antiquités du Nord, *Memoires* (Copenhagen, 1836-37), 21; Rafn to Marsh, June 25, Nov. 29, 1834; Kongelige Nordiske Oldskrift Selskab to Marsh, Dec. 5, 1833; Marsh to Rafn, March 22, Dec. 17, 1834, April 13, Sept. 13, 1837; all letters in Marsh Coll., UVM.

result," he wrote Marsh a year later, "on your exertions for the furtherance of this undertaking."¹²

Finally published in 1837, *Antiquitates Americanae* fared better than Marsh had anticipated, and was highly praised by such influential men as George Folsom, Edward Everett, Henry Schoolcraft, T. W. Higginson, and Leonard Bliss. For most New England scholars, the sagas, together with the inscriptions on the old stone tower at Newport, the Dighton Rock and the Fall River skeleton, were convincing evidence that the Vikings had indeed landed along the New England coast. Everybody was talking about Scandinavia, and Marsh was proud that "*the Antiqs. Amer. have done more to create this interest than any other means.*"¹³

The widespread interest in the *Antiquitates* encouraged Marsh to publish his *Compendious Grammar of the Old-Northern or Icelandic Language* (Burlington, 1838), the first ever written in English. He had proposed the idea to Rafn as early as 1834. The Danish scholar gave his "unqualified approval" and taught Marsh how to learn Icelandic pronunciation. The work was soon done, but Marsh's frequent absences and the difficulty of checking Icelandic spelling and of obtaining proper type held up publication. Three hundred copies were finally printed early in 1838.¹⁴

Marsh designed the *Grammar* both as a key to "facilitate access to the literary treasures of which the old-Northern tongue is the vehicle," and to awaken interest in the origins of English. A copious, flexible, forceful tongue, Icelandic was not only a beautiful language, but also, Marsh believed, more capable of growth, thanks to its remarkable structure and syntax, than any other. The proof lay in Icelandic literature, which had "never

¹² Nov. 19, 1835, Marsh Coll., UVM.

¹³ To Rafn, Aug. 20, 1839; see also Marsh to Rafn, April 13, 1837, Feb. 28, 1838, Marsh Coll., UVM. For American reactions to the work, see Grøndal, *Breve fra og til Rafn*, 26, 47-51, 181-182; Falnes, "New England and the Norsemen," 226-238. The evidence for and against pre-Columbian Scandinavian settlement is summarized by William S. Godfrey, "Vikings in America: Theories and Evidence," *American Anthropologist*, LVII (1955), 35-43.

¹⁴ Marsh to Rafn, Oct. 1834; Rafn to Marsh, Nov. 29, 1834; Marsh to Rafn, April 13, 1837, Jan. 5, Feb. 28, Nov. 17, 1838; all in Marsh Coll., UVM.

been surpassed . . . in spirited delineations of character, and faithful and lively pictures of events, among nations in a rude state of society." For the etymologist and the philologist Icelandic was of still greater importance, because it was the closest surviving relative of Anglo-Saxon.¹⁵

Marsh's book is in considerable part a translation and revision of a Danish grammar by Rask, using English instead of Danish examples, but additional comments by Marsh occur on every page. He emphasized, for example, the need for a science of speech sounds to aid pronunciation: "Many of the sounds generally supposed to be simple may be resolved into yet simpler elements, and . . . when all the primary articulate sounds shall be ascertained, and a nomenclature invented, phonology may be to a certain extent taught by books."¹⁶ Marsh also did some original work on inflections and syntax.¹⁷

The *Antiquitates Americanae* and his Icelandic grammar introduced Marsh by reputation to a large number of American scholars; it also brought him in touch with Europeans, who found him a kindred soul. "Are you acquainted with Mr. Marsh?" one of them asked Longfellow. "He is the most eminent Scandinavian scholar I have met with in America."¹⁸ Visiting Scandinavians were told Marsh was "the most learned men in the United States," and made Burlington their Mecca.¹⁹ The Danish historian Adolph Köppen spent his first month in the United States as Marsh's guest. Maximilian Schele de Vere, a Swedish pioneer in comparative philology who emigrated to America and taught at the University of Virginia for fifty years, became a companion of Marsh's in the late 1850's. In the 1860's

¹⁵ Preface, iii-iv, ix-xi.

¹⁶ In C. C. Marsh, *Marsh*, 34.

¹⁷ Marsh, *Icelandic Grammar*, 140-142; Beck, "Marsh and Old Icelandic," 201.

¹⁸ Dr. N. H. Julis, Hamburg, May 28, 1838, in Samuel L. Longfellow, *Life of Henry Wadsworth Longfellow* (2 vols., Boston, 1893), I, 288; George L. White, "Longfellow's Interest in Scandinavia during the Year's 1835-37," *Scand. Studies*, XVII (1942-43), 70-84.

¹⁹ Ole Munch Raeder to Caroline . . . , Dec. 28, 1847, in Gunnar J. Malmin, transl. and ed., *America in the Forties: the Letters of Ole Munch Raeder* (Minneapolis, 1929), 163.

and 1870's Marsh corresponded extensively with the Norwegian forester and folklorist Peter Christen Asbjørnsen. Another friend was the Swedish scholar, diplomat, and the traveler Carl David Arfwedson, with whom Marsh exchanged ideas and plants and books for several years; Arfwedson's position as American consul in Stockholm made it easy for him to ship books to Marsh.²⁰

It was Arfwedson who prompted Marsh to embark on another literary task—that of translating some of the articles in the journals he received from abroad. These articles dealt with every aspect of Scandinavian industry and commerce, law and literature, art and science; they included such diverse topics as practical résumés of Swedish trade and abstruse juridical dissertations on the rights of toll in the Danish Sound.²¹

As a translator, Marsh's standards were very high; his critical estimates of others were most severe. A really faithful translator, Marsh believed, should reflect the style and manner of the original. Foreign literature of the past should be rendered not into modern English but into "a dialect used in England in a period of corresponding degree of artificial cultivation and polish." Only in this way could one get both historical perspective and faithful portrayal of mood and thought.²²

Marsh frequently put this theory into practice in his Scandinavian translations. There is a quaint archaism in his abridgement of Molbeck's life of the painter Hörberg and in a few samples from the sagas. More idiomatic is Marsh's version of

²⁰ Marsh to Caroline C. Marsh, March 26, Aug. 11, 1859; Marsh to Schele de Vere, March 21, 1859; Marsh to Asbjørnsen and Asbjørnsen to Marsh, various dates, 1874 to 1878; Arfwedson to Marsh, Oct. 20, 1835, Feb. 24, 1837, Aug. 7, 1838, July 1844; all in Marsh Coll., UVM.

²¹ In addition to articles described below, Marsh translated "Summary of the Statistics of Sweden," *Hunt's Merchants' Mag.*, XXIV (1851), 194-199; "Trieste, and the Participation of Austria in the Commerce of the World," *ibid.*, X (1844), 495-521; "The Origin and History of the Danish Sound and Belt-Tolls," *ibid.*, X (1844), 218-232, 303-308; "Swedish Literature," *American Eclectic*, I (1841), 63-81, 313-332; "The Origin, Progress, and Decline of Icelandic Historical Literature, by Peter Erasmus Mueller," *ibid.*, I (May 1841), 446-468, II (July 1841), 131-146; "Old Northern Literature," *American Whig Review*, I (1845), 250-257.

²² Marsh to Caroline C. Marsh, in C. C. Marsh, *Marsh*, 34.

parts of Olaf Rudbeck's *Atlantica*, the famous work of the seventeenth-century physician-historian who sought to prove that Sweden was the cradle of all mankind. In the Marsh translation, Rudbeck tells his readers that "I have taken upon myself to grub up a Highway, which for three or four thousand years is grown over with terribly high and great Trees . . . and I have now, with much ado, cut my way through, & there be a Deal of Stumps left standing, & the way is uneven . . ." Marsh concludes with a "translation" of Rudbeck's epitaph, an obvious burlesque of Olof Siljestrom's original:

Here lieth buried a Poet old,
Olof Rudbeck, born in Vesteras Fold.
He served well in four Kings' Reigns,
And gave to learning all his pains.
He was a Leech, and cut up Folk,
Likewise interpreted old Bards' Talk.²³

Marsh was ridiculing the *Atlantica*, which he criticized for its extravagant claims and many errors, by translating it into language that his readers would think oldfashioned and foolish.

In a more serious vein, Marsh translated, alone or with his wife, several works by the great Swedish poet and Gothicism Esaías Tegnér, among them the long narrative "Axel."²⁴ Condemning Longfellow's well-known translations of Tegnér, Marsh sought to improve upon them. The Vermonter's 1841 version of Tegnér's "The River" was a superlative job; the meaning is accurately caught and there are no misinterpretations of phrases or of words such as Longfellow makes. But one cannot praise Marsh's effort as poetry. The language is derived from the artificial nature poetry of the German and English writers Marsh admired; it is stilted, watered-down Wordsworth. Tegnér's original is highly disciplined, taut, and economical of words; Marsh displays none of these qualities. Unlike Longfellow, Marsh understood what he was reading, but he was not poet enough to put it into English verse.²⁵

²³ "Swedish Literature," 68-69, 74, 81.

²⁴ Mrs. George P. [Caroline Crane] Marsh, *Wolfe of the Knoll, and Other Poems* (New York, 1860), 261-307.

²⁵ G. P. M[arsh], "The River, by Tegnér," *American Whig Review*, II (Oct.

Marsh's fine library, his Icelandic grammar, his translations, and his contacts with Scandinavian scholars made him the foremost American student of Northern Europe in his day. His correspondence with Rafn continued for more than thirty years, until the latter's death. Marsh's last letter—written in the impeccable Danish which Rafn frequently praised—acknowledged the *Lexicon Pœticum Antiquae Linguae Septentrionalis* of Sveinbjörn Egilsson which Rafn had sent him. "Other necessary business and many deep sorrows," Marsh went on,

have now for several years swallowed up my time and in part taken away my desire to continue my favorite studies, but I have never entirely given up my love for Scandinavian literature. Now and then I have ordered through the book dealers some of the new products of the Scandinavian press, and leafed rather than read some in them. But as you no doubt notice from my many linguistic errors, my old slight skill in writing Danish has to a great extent been lost. I do not now have much to do, and I hope to find time in the course of the winter to gain back some of my former familiarity with the language and its literature especially as I now have in Baron Rosenkrantz, Danish Minister in Turin, a friend with whom I now and then can exchange a few Danish words.²⁶

Baron Rosenkranz, a large, amiable young man, had arrived in Turin the year before, announcing that he intended to learn Italian immediately "as he did not wish to be as ignorant, as an American Minister, of every language but his own." He was advised not to commit himself so hastily, as he would find his colleague Marsh "able to speak Danish as well as he could himself."²⁷

Marsh had to content himself with viewing Scandinavia from afar. In 1858 Rafn heard that Marsh might be appointed Minister to Denmark, but he was sent to Turkey instead. Twenty-

1845), 357; Hilen, *Longfellow and Scandinavia*, 46, 57-58; Albert M. Sturtevant, "An American Appreciation of Esaias Tegnér," *Scand. Studies*, XVI (1940-41), 157-164; John B. Leighly, "Inaccuracies in Longfellow's Translation of Tegnér's 'Nattvardsbarnen,'" *Scand. Studies*, XXI (1948-49), 171-180; John B. Leighly to the author, Aug. 4, 1951.

²⁶ Marsh to Rafn, Jan. 1, 1864 (translated by Professor Einar Haugen, University of Wisconsin), Marsh Coll., UVM; see also Rafn to Marsh, Sept. 7, 1854, Marsh Coll., UVM.

²⁷ Caroline C. Marsh, MS. Journal, Turin 1861-65, Marsh Coll., UVM, Vol. IX, 7, 9, Vol. XII, 52.

seven years later, Marsh told his colleague C. C. Andrews, U. S. Minister to Sweden, that "a journey to Scandinavia has always been one of my strongest desires," but that he had neither time nor money for the trip, and "must therefore give up the midnight sun and other attractions of the North."²⁸

After 1850 Marsh did little active work in Northern studies, except for an article on "Norse Languages and Literatures" in C. A. Dana's *New American Cyclopaedia* (1860) and a revision of the first volume of Hensleigh Wedgwood's *Dictionary of English Etymology* (1862), in which he made extensive use of Old Scandinavian derivations and sources. Marsh's efforts and counsel, however, inspired a new generation—Willard Fiske was particularly indebted to Marsh, through whom he exerted a lasting influence of Scandinavian scholarship.²⁹

²⁸ Marsh to Andrews, July 5, 1875, C. C. Andrews Papers, Minnesota Historical Society.

²⁹ Richard Beck calls Marsh "the pioneer American scholar" in that field ("Marsh and Old Icelandic," 199). Fiske introduced himself to Marsh in 1849, had the run of Marsh's library, visited Marsh in Italy, and took Marsh's villa in Florence after the latter's death. Fiske to Marsh, March 13, 1851, April 17, 1861; Marsh to Rafn, Dec. 5, 1851; Fiske to Caroline C. Marsh, Nov. 5, 1883; all letters in Marsh Coll., UVM. See also Horatio S. White, *Willard Fiske, Life and Correspondence, a Biographical Study* (New York, 1925), 12; Halldór Hermannsson, "Willard Fiske and Icelandic Bibliography," Bibliographic Society of America, *Papers*, XII (1918), 197; *Nation*, XXXV (1882), 95; Rasmus Anderson, *Autobiography*, Typescript, Wisconsin Historical Society; Bayard Taylor to Marsh, Jan. 7, 1861, Marsh Coll., UVM.

THREE OLD NORSE SEMANTIC NOTES

ALBERT MOREY STURTEVANT

University of Kansas

I

Eigi Tjá Tanna 'Not To Show One's Teeth'

THIS phrase, which was always used with a negative, came to imply a manifestation of grief. In this sense it is of rare occurrence and confined to prose. We have, however, two clear examples of this derived sense, viz. in *Bjarnar saga Hítðalakappa* (Ch. 33): "Hon [Oddný] mornaði ok þornaði ok tæði aldri síðan tanna"¹ ("She mourned and withered away and *never afterwards showed her teeth*"), and in *Karlamagnús saga ok kappá hans*:² "Við þessi tífðendi úgladdisk mjök Guðalín konungr, svá at hann tjáði eigi tanna" ("At this news King Guðalín was very much grieved, so that *he did not show his teeth*"). Just how the literal sense of 'not showing one's teeth' led to this figurative sense as a manifestation of grief is not clear. Consequently, the phrase has been interpreted as signifying either (1) 'to refuse nourishment, to fast,' or (2) 'to refuse to smile,' both of which senses could express the result of grief. The first interpretation is favored by Fritzner³ and Zoëga,⁴ the second by Cleasby-Vigfússon.⁵ Blöndal does not record the phrase (cf. *tjá*, 859^b). Of these two interpretations Cleasby-Vigfússon's seems the more plausible inasmuch as the verb *tjá* 'to show' clearly implies *appearance*: grief is *shown* by the expression of the *countenance*. When one smiles, the teeth are *shown*: hence the litotic phrase 'not to show the teeth' as an expression of grief is equivalent to 'not to smile, to refuse to smile.' On the other hand, when one refuses to take

¹ Quoted from the text in *Íslendinga sögur* III, 287; ed. by Guðni Jónsson (Reykjavík, 1946).

² Cf. C. R. Unger's edition, 382¹ (Kristiania, 1860).

³ Fritzner, *Ordbog over det gamle norske sprog*³, III, 707^a; "... ikke tage Mad til sig, faste."

⁴ Zoëga (1910), 439^a; "... 'not to show the teeth,' to take no food."

⁵ Cleasby-Vigfússon, 635^b; "... to shew the teeth, i.e. to smile, cp. Dan. *traække paa smile-baandet*."

nourishment, there is no reason to assume that anyone notices whether the teeth are shown or not, but when one smiles, the teeth become a prominent factor in one's appearance (cf. the phrase *glotta við tann* 'to grin, smile scornfully, sarcastically so as to show the teeth,' as a dog shows his teeth when he growls or snarls).⁶ It is, of course, perfectly possible that in the *Bjarnar-saga* Oddný in her grief "withered away" (*þorrnaði*) because she refused to take nourishment,⁷ but the verb *mornaði* in conjunction with *þorrnaði* (*mornaði ok þorrnaði*, "she mourned and withered away") clearly implies that "she withered away" because of her mourning, her grief, without reference to her refusal to take nourishment.

'To refuse to take nourishment' is in fact an ambiguous expression as a manifestation of grief in that this act may be due to causes other than grief, such as fasting (a conventional ecclesiastical rite), or sickness. In support of my hypothesis that the phrase *eigi tjá tanna* signifies 'to refuse to smile' is the fact that it never occurs as referring specifically to fasting (a custom often mentioned in the sagas) but is always restricted to a manifestation of grief.

II

Tann-fé 'Tooth-fee'

Tann-fé 'tooth-fee' was a gift to an infant when it cuts its first tooth. The question under discussion is how the second element (*-fé*) of this compound came to have the sense of 'gift.' The word *tann-fé* is regularly translated as *tooth-fee*⁸ in English and

⁶ That the teeth were considered by the Norsemen as a prominent factor in one's appearance is attested by the many cognomens in *-tanne* and *-tannr*, such as *Gullen-tanne* (Heimdal), 'The Golden-Toothed,' (Haraldr) *Hilde-tannr* 'The War-Toothed,' and by the personal name *Tunne* (<**Tunþ-ē*; cf. Goth. *tunþ-us*), which evidently referred to a person who had a peculiar sort of tooth.

⁷ Cf. Egil's refusal to take nourishment because of his grief over the death of his son Boðvarr (*Egils saga Skallagrímssonar*, Ch. 78).

⁸ The English counterpart *-fee* in 'tooth-fee' is not an artificial Anglo-Saxonification of ON *-fé* but represents the native sense of *fee* as 'a gift'; cf. *The Oxford English Dictionary* IV, 128; *Fee*, II, "Denoting a payment or gift." (The italics are mine.) The semantic development in English *fee* from 'property, wealth' > 'gift' is parallel to that in ON *fé*.

as *zahn-geschenk*⁹ in German, although Neckel¹⁰ translates it as *zahn-geld*, which is obviously misleading in that there is no *payment* or *money* involved in this ceremonial gift, as the element *-geld* implies.

Nowhere is it certain that ON *fê* has the sense of 'gift' except in this compound *tann-fê*.¹¹ Elsewhere *fê* (Goth. *fathu*) means 'cattle' (cf. Lat. *pecus*) > 'wealth, property, possessions' (cf. Lat. *pecunia*) > 'money' > 'payment (in money).' It is therefore obvious that the word *-fê* in the compound *tann-fê* acquired the sense of 'gift' from some one of these recorded senses through its conjunction with the element *tann-*. If we assume that the basic sense of *-fê* in this compound was 'property or possession,' I think the shift of sense to 'gift' can be plausibly explained as 'property given (to the child).' A gift can be viewed from the standpoint of either the giver or the person who receives the gift, i.e. either as active or passive; cf. 'a gift of God' (*eine Gottesgabe*), active ('God bestows the gift'), 'the gift of intelligence' (*die Gabe des Verstandes*), passive ('*gifted*, endowed with intelligence'). After the *tann-fê* had been given to the child, it became the child's *property* to which the child had the right of *possession* (cf. *fê* 'property, possessions'): i.e. the passive sense of gift resulted in the possession of what was given, the end result of the verbal act as in the verbal substantive *gjof* 'something given, a gift,' from the verb *gefa* 'to give.' We may assume then

⁹ Cf. Gering, *Glossar* (Elder Edda), 178^a, *Vollständiges Wörterbuch* (Elder Edda), 1027-28. Fritzner³ (III, 677^b) does not translate the word, but Blöndal (845-846) translates it by Danish *tand-gave* (= 'tooth-gift').

¹⁰ Cf. Neckel, *Glossar* (Elder Edda), 168^b, who evidently followed Weinhold in his *Altnordisches Leben* (284), Berlin, 1856.

¹¹ It is not at all certain that *-fê* in *brúð-fê* signifies 'gift,' as Fritzner (I, 196^a) assumes: "Gave, som Bruden ved Brylluppet gav Brudgommens nærmeste Slægtninge," so likewise Finnur Jónsson, *Lexicon Poeticum* (66^b). It is far more likely that *-fê* here means 'payment in money,' as Cleasby-Vigfússon (83^b) suggest: "a brides-fee; cp. the 'duty to the priest and clerk' in the Eng. service; the brides-fee is mentioned in the beautiful heathen poem *Þrymskviða* (our chief authority in these matters), 29, 32; where it is a fee or gift of the bride to the giant maid. It seems to be a fee paid by the guests for attendance and waiting . . . It is curious that þkv. 32 calls this fee 'shillings,' cp. Germ. *braut schilling* (Grimm); it shows that the bride's fee was paid in small pieces of money."

that the word *-fé* in the compound *tann-fé* denoted 'property, a possession' and that the sense of 'gift' is simply inferred from the fact that this 'property' was bestowed *gratuitously*¹² upon the child, for otherwise *fé* was *given in payment of a debt*. If money was given gratuitously, this was denoted by the compound *fé-gjöf* 'a gift of money.' In the compound *tann-fé* the element *-fé* could connote the sense of 'valuable property, wealth' and as such could be considered a token of honor bestowed upon the child, something which the child would cherish as a *treasure*,¹³ cf. Goth. *skatts* (ἀργύριον, θηνάριον, μνᾶ) 'money' (= ON *fé* 'money') > Germ. *Schatz* 'treasure.' This connotation in the sense of *fé* as 'something valuable, something to be treasured' clearly explains why *tann-fé* was used instead of **tann-gjöf*, for the word *gjöf* 'gift' has no such implication of the *value* of a gift as does *-fé*; *gjöf* is a 'gift' without reference to its value.

III

Göfugr 'Noble, Distinguished, Prominent'

When applied to persons, the adjective *göfugr* denoted those qualities which according to the ethical standards of the ON social order represented the highest type of individual, hence 'noble, excellent, prominent,' etc. With reference to animals, inanimate objects, etc. *göfugr* denoted a corresponding quality of external appearance; cf. *göfugt dýr* 'a magnificent animal,' *göfugr bógr* 'a magnificent, luxurious homestead' as befits a *göfugr maðr* 'a rich and prominent man.'

The stem **gab-* in *göf-ug-r* (< **gab-ug-aR*) is undoubtedly of verbal origin, the vowel *a* representing the same ablaut grade as

¹² Cf. *nautr* in the sense of 'gift,' as in *konungs-nautr* 'the king's gift': *naut*, n. 'cattle (=fé) connected with the verb *njóla*, *naut* 'to have the use of something' > 'to benefit from': *nautr* 'a companion, fellow' (cf. *fé-lagi* and Germ. *Ge-noss-e*, *ge-niess-en*) > 'a person from whom a gift is received' > 'an object given by this person, a gift.' The sense of 'gift' was acquired only after the *nautr* had been bestowed upon someone, just as *fé* 'property' in the compound *tann-fé* came to signify 'gift' only after this object ('property') had been bestowed upon the child.

¹³ The various gifts represented by the *tann-fé* are recorded by Weinhold (*op. cit.*); cf. footnote 10, above.

contained in the preterit singular form *gaf* from the verb *gefa* 'to give' (cf. *gefa:gjöf* 'gift' < **geb-ō*). There can hardly be any doubt that this stem **gab-* likewise occurs in Goth. *gab-(e)ig-s* (πλούσιος) 'rich,' *gab-ei* (ηλούτος) 'wealth' > OHG *geb-t* 'wealth'.¹⁴ We may then assume that the basic sense of ON *gaf-ugr* (with the suffix *-ugr* denoting 'inclined to') was 'disposed to give, generous, liberal (with wealth)'; cf. NHG *frei-gebig* 'generous.' Since generosity was the outstanding virtue of the noble (i.e. the highest social) class, in which wealth was the chief factor in social superiority, the basic sense of 'generous, liberal' in *gofugr* became so generalized and extended as to include all those qualities which belonged to the *gentry*, such as enumerated above. A *gofugr maðr* was a prominent man of high repute in the social order. The adjective *gofugr* could never be applied to a person of low social rank, whatever good qualities he may have possessed. A reverse semantic development from 'nobility, gentry' to 'liberal, generous' occurred in the English word *generous* and in the Latin word *generōsus*, from which the English word is derived: Latin *gener-ōs-us* 'of noble birth' (cf. *gen-us, -er-is*: Gk. γένος 'race, stock, descent') > 'generous, liberal,' as characteristic of noble birth. In both the English and the Latin adjective the basic sense was 'of honorable birth or origin,' which then came to imply those qualities which were regarded as belonging to highbirth (the gentry), such as 'noble, magnanimous, liberal, open-handed' = 'generous';¹⁵ cf. English *gentleman, gentle* < OFrench *gentil* < Lat. *gent-il-is* 'belonging to a certain clan or race.' The English word *gentleman* originally signified 'a nobleman.'

If the basic sense of *gofugr* was 'generous, liberal,' the question arises as to why the word did not remain restricted to this sense. The reason for this was probably due to the fact that the (etymologically related) adjective *gjöf-ull* 'generous, liberal' already covered this restricted sense. The adjective *gjöf-ull* is based upon the substantive *gjöf* 'gift' and hence retained the

¹⁴ Cf. Holthausen, *Vergleichendes und Etymologisches Wörterbuch des Altwestnordischen* (102); Feist, *Vergleichendes Wörterbuch der gotischen Sprache*: *gab-ei* (175b-176a); Walde-Pokorny, I (344).

¹⁵ Cf. Webster's *New International Dictionary*; *Generous* (1045).

restrictive sense of the substantive *gjaf* as referring simply to 'one who bestows gifts' = 'generous,' without any implication as to the social rank of the giver (cf. *gjafull at gulli, gjaf-míldr*).¹⁸ A *gjafugr maðr*, on the other hand, was a man who not only 'bestowed gifts' but also exhibited all the qualities which belonged to highbirth (cf. *gjafugr at kyni* with the basic sense of 'generous as befits his kin, his race, his family of noble birth,' hence 'a nobleman,' then 'a noble man,' an ideal individual in the Old Norse social order, corresponding to our modern ideal of a *gentleman*).

¹⁸ *Míldr* 'generous, munificent' may occur also in the sense of 'mild, gentle,' especially in the later literature.

AMERICAN SCANDINAVIAN BIBLIOGRAPHY FOR 1956

WALTER JOHNSON, *Editor*

BIBLIOGRAPHERS: Richard Beck, University of North Dakota; Jens Nyholm, Northwestern University; Sverre Arestad, Birgitta Steene and Walter Johnson, University of Washington.

The bibliography is an annotated list of the noteworthy books, articles, and reviews dealing with the Scandinavian languages and literatures which appeared in the United States and Canada during 1956; it includes, moreover, (1) scholarly works on Scandinavian subjects Americans have had published abroad and (2) American translations from the Scandinavian. The bibliography includes primarily items of concern to those who are directly engaged in Scandinavian studies.

The year is listed only when the item is a review of a book published before 1956 or when the item is one missed in assembling the bibliography for the previous year.

The editor is particularly grateful to colleagues who have sent him either reprints or copies of or information about their publications.

Abbreviations

AB	<i>Augustana Bulletin</i>
AL	<i>American Literature</i>
ASM	<i>American Swedish Monthly</i>
ASR	<i>American-Scandinavian Review</i>
BA	<i>Books Abroad</i>
BASI	<i>Bulletin of the American Swedish Institute (Minneapolis)</i>
GR	<i>Germanic Review</i>
JEGP	<i>Journal of English and Germanic Philology</i>
MLN	<i>Modern Language Notes</i>
MLQ	<i>Modern Language Quarterly</i>
NASR	<i>Norwegian American Studies and Records</i>
NYHTB	<i>New York Herald Tribune Book Review</i>
NYTB	<i>New York Times Book Review</i>
PMLA	<i>Publications of the Modern Language Association of America</i>
PQ	<i>Philological Quarterly</i>
SAQ	<i>South Atlantic Quarterly</i>
SP	<i>Studies in Philology</i>
SPHQ	<i>Swedish Pioneer Historical Quarterly</i>

SR	<i>Saturday Review</i>
SS	<i>Scandinavian Studies</i>
TA	<i>Theatre Arts</i>

A number within parentheses before an item refers to an entry for the same item in a previous bibliography.

GENERAL

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Rev. by Huldah M. Smith in *Midwest Folklore*, Vol. V, No. 3, pp. 198-201.

1335. "Two Swedes under the Union Jack: A Manuscript Journal from the American War of Independence by Hans Frederick Wachtmeister and Frederick Herman von Malden," *SPHQ*, Vol. VII, No. 3, pp. 83-120.

Translated by Nils William Olsson; introduction and notes by Paul A. Varg.

1336. Wendt, Frantz W. "The Norden Association," *ASR*, Vol. XLIV, No. 3, pp. 245-249.

Norden and its work.

1337. Yarham, E. R. "Shetland's Viking Fire Festival," *ASR*, Vol. XLIV, No. 4, pp. 319-324.

The festival of Up-Helly-Aa at Lerwick.

1338. Østby, Leif. "Erik Werenskiöld," *ASR*, Vol. XLIV, No. 1, pp. 38-49.

The Norwegian painter with examples of his illustrations of literary works, etc. See Item 1468.

III. Instruction in Scandinavian

1339. Bredsdorff, Elias. *Danish—An Elementary Grammar and Reader*, Cambridge University Press, Cambridge and New York. Pp. 302. Price, \$5.50.

A grammar; a chapter on Danish phonetics; twenty-five Danish texts; twenty English texts for translation into Danish.

1340. Bronner, Hedin. "Student Motivation in Scandinavian Courses in the United States," *SS*, Vol. 28, No. 3, pp. 99-108.

See Item 1121.

1341. Einarsson, Stefán. *Linguaphone Icelandic Course*. Published by Linguaphone Institute Limited, 207-209 Regent St., London, W. 1 (1955). Three vols: *Linguaphone Námskeið í íslensku*. Samið hefur dr. Stefán Einarsson. Textar á Talplötum. 128 pp. *Vocabularies and Text of Sounds Record*. 112 pp. *Explanatory Notes*. 88 pp.

1342. Marm, I. and Sommerfelt, Alf. *Teach Yourself Norwegian*. McKay, New York. Pp. 268. Price, \$2.50.

1343. "A Short History of the Scandinavian Department of the University of California," *American-Scandinavian*, Vol. 20, No. 5, pp. 3, 5; No. 6, pp. 5, 9.

LANGUAGE

I. General

See also Item 1296.

1344. *Dictionary of Early English*. Edited by Joseph T. Shipley. Philosophical Library, New York, 1955. Pp. 753. Price, \$10.

Among other things, English words of Scandinavian origin.

II. Old Norse

See Items 1296, 1377-1391.

1345. Einarsson, Stefán. "*Bjölfur* and *Grendill* in Iceland," *MLN*, Vol. LXXI, No. 2, pp. 79-82.

Discusses place names of that designation in Eastern Iceland.

1346. Fabing, Howard D. "On Going Berserk: A Neurochemical Inquiry," *The Scientific Monthly*, Vol. 83, No. 5, pp. 232-237.

A consideration of Ödman's theory that "the furious rage of the Berserks . . . was brought about by . . . the mushroom *Amanita muscaria*."

1347 (1135, 924, 766). Jóhannesson, Alexander. *Isländisches etymologisches Wörterbuch*. Sechste und siebente Lieferung. A. Franke A. G. Verlag, Bern, 1955. Pp. 801-1120.

Rev. by Stefán Einarsson, *SS*, Vol. 28, No. 3, pp. 121-123. See also Bjarne Ulvestad's review of Lieferung 2-7 in *JEGP*, Vol. LV, No. 3, pp. 495-499.

1348. Lehmann, Winfred P. *The Development of Germanic Verse Form*. University of Texas Press, Austin. Pp. 217. Price, \$5.

1349. Sturtevant, Albert Morey. "The A-Umlaut of the Radical Vowel *i* in Old Norse Monosyllabic Stems," *MLN*, Vol. LXXI, March, pp. 194-200.

1350. Sturtevant, Albert Morey. "Final *g* in the Old Icelandic Strong Verbs," *SS*, Vol. 28, No. 1, pp. 15-19.

1351. Sturtevant, Albert Morey. "A Note on the Old Norse Reduplicating Verb *fa*, *fekk*, *fingum* (*fengum*), *fingenn*, (*fengenn*)," *General Linguistics*, Vol. I, No. 3, pp. 92-95.

1352. Sturtevant, Albert Morey. "The Restriction of the Genitive Singular *s*-Ending in Old Norse Proper Names Based upon Appellatives: A Type of Leveling," *SS*, Vol. 28, No. 2, pp. 41-47.

1353. Sturtevant, Albert Morey. "Three Old Norse Words: Gamban, Ratatoskr, and Gymir," *SS*, Vol. 28, No. 3, pp. 109-114.

1354. Tapp, Henry L. "Hinn Almáttki Áss—Thor or Odin," *JEGP*, Vol. LV, No. 1, pp. 85-99.

On the basis of a detailed discussion, the author concludes that Thor is the god referred to in the oath formula concerned.

III. Danish

See Items 1296, 1339, 1392-1454.

IV. Modern Icelandic

See Items 1296, 1341, 1455-1464.

V. Norwegian

See Items 1296, 1342, 1465-1482.

1355. Dalene, Halvor. *Lydverket i Solumsmålet (Skrifter frå Norsk Målførearkiv*, No. 3), Oslo, 1953. Pp. x+95.

Rev. by Bjarne Ulvestad in *SS*, Vol. 28, No. 4, pp. 161-164.

1356 (1148, 934, 770). Haugen, Einar. *The Norwegian Language in America: A Study in Bilingual Behavior*. University of Pennsylvania Press, Philadelphia, 1953. Two volumes. I, pp. xiv+317; II, pp. vii+377.

Rev. by Didrik Arup Seip in *JEGP*, Vol. 55, No. 1, pp. 129-132.

1357. Marm, Ingvald. *Engelsk-Amerikansk-Norsk Militær Ordbok*. Fabritius & Sønner, Oslo, 1955. Pp. iv+183.

Rev. by Hedin Bronner in *SS*, Vol. 28, No. 2, pp. 91-93.

1358. Seip, Didrik Arup. *Gjennom 700 år. Fra diskusjonen om norsk språk*. Fabritius & Sønner, Oslo, 1954. Pp. 119.

Rev. by Håkon Hamre in *SS*, Vol. 28, No. 1, pp. 24-29.

1359. Seip, Didrik Arup. *Nye studier i norsk språkhistorie*. H. Aschehoug & Co., Oslo, 1954. Pp. xvii+275.

Rev. by Håkon Hamre in *SS*, Vol. 28, No. 1, pp. 24-29.

1360. Ulvestad, Bjarne. "The Norwegian Masculines with the Suffix *-ert*," *GR*, Vol. XXI, pp. 301-306.

VI. Swedish

See Items 1296, 1333, 1483-1518.

1361. Agrell, Jan. *Studier i den äldre språkjämförelsens allmänna och svenska historien fram till 1827. (Uppsala Universitets årsskrift 1955:13)*. Lundequist, Uppsala, 1955. Pp. 220. Price, 20 crowns.

Rev. by Assar Janzén in *SS*, Vol. 28, No. 4, pp. 154-157.

1362. *Britannica World Language Dictionary*. Funk & Wagnalls and Encyclopaedia Britannica, New York. Two volumes. Pp. 2,083. Price, \$29.50.

A dictionary of Swedish, English, Italian, French, German, Spanish, Yiddish.

1363. Dunlap, A. R. *Dutch and Swedish Place-names in Delaware*. University of Delaware Press, Newark. Pp. 66.

A consideration of 132 names.

1364. Långström, Tage. *Svenska fordonstermer (= Meijerbergs arkiv för svensk ordforskning. 10)*. Göteborg, 1955. Pp. 308.

Rev. by Erik Wahlgren in *SS*, Vol. 28, No. 3, pp. 119-120; by Bjarne Ulvestad in *JEGP*, Vol. LV, No. 3, pp. 494-495.

1365. Mulder, William. "Mother Tongue 'Skandinavisme,' and 'The Swedish Insurrection in Utah,'" *SPHQ*, Vol. VII, No. 1, pp. 11-20.

Swedish Mormons' insistence on the use of Swedish.

LITERATURE

I. General

See Items 1296, 1306, 1331.

1366. Benson, Adolph B., "Scandinavian Saints and Legends: A Résumé," *GR*, Vol. XXXI, No. 1, pp. 9-22.

An article on the saints and on the literature concerning them. Gives some idea

of the rise and fall in prestige throughout the centuries and the present state of interest in them.

1367. Branston, Brian. *Gods of the North*. Vanguard, New York. Pp. 318. Price, \$6.

A volume in the Myth and Man series. Scandinavian mythology as set forth in the Eddas.

1368. Clancy, Carl Stearns. *The Saga of Leif Ericsson, Discoverer of America*. Pageant Press, New York. Pp. 223. Price, \$3.50.

1369. Gassner, John. *Form and Idea in Modern Theatre*. Dryden Press, New York. Pp. 290. Price, \$4.50.

Rev. by Paul Green in *NYTB*, Vol. LXI, No. 35, p. 10.

1370. Lumley, Frederick. *Trends in 20th Century Drama*. Essential Books, Fair Lawn, N. J. Pp. 276. Price, \$7.

A study of twentieth-century schools of drama in America and Europe.

1371. Muller, Herbert J. *The Spirit of Tragedy*. Knopf, New York. Pp. 343. Price, \$5.

Rev. by Marvin Lowenthal in *NYHTB*, Vol. 33, No. 14, p. 10.

1372. Runes, Dagobert D., ed. *Treasury of World Literature*. Philosophical Library, New York. Pp. xxi+1,450. Price, \$15.

Includes selections from the works of Hans Christian Andersen (pp. 28-30); Bjørnstjerne Bjørnson (pp. 129-132); Knut Hamsun (pp. 520-524); Henrik Ibsen (pp. 609-611); Jens Peter Jacobsen (pp. 623-629); Selma Lagerlöf (pp. 745-749); August Strindberg (pp. 1250-1255).

1373. *Scandinavian Legends and Folk-Tales*. Retold by Gwyn Jones. Illustrated by Joan Kiddell-Monroe. Oxford University Press, New York. Pp. 222. Price, \$3.50.

Rev. in *NYHTB*, Vol. 33, No. 15, p. 7.

1374. *Twentieth Century Authors*. First Supplement. A Biographical Dictionary of Modern Literature. Edited by Stanley J. Kunitz. The H. W. Wilson Company, New York, 1955. Pp. vii+1,123. Price, \$8.

Includes articles or supplemental data on some sixteen Scandinavian writers.

1375. Wild, John. *The Challenge of Existentialism*. Indiana University Press, Bloomington. Pp. 297. Price, \$6.

Rev. by T. V. Smith in *NYTB*, Vol. LXI, No. 30, p. 7.

1376. *World Literatures*. University of Pittsburgh Press, Pittsburgh. Pp. 317. Price, \$5.

Sixteen papers on the meaning of world literature and the literary contributions of fifteen national groups. See Items 1468 and 1483.

II. Old Norse

See Items 1295, 1296, 1298, 1300, 1306, 1316, 1345-1354, 1367, 1368.

1377. *Árbók Ferðafélags Íslands 1955. Austfirðir sunnan Gerpis*, eftir Stefán Einarsson. Reykjavík, 1955. Pp. 128.

Contains references to *Landnáma* and *Austfirðingasögur*.

1378. Bjarnason, L. L. "Character Delineation of Women in the Old Icelandic Sagas," *SS*, Vol. 28, No. 4, pp. 142-153.

An analysis of the technique, with some attention to the differences between character delineation in the early sagas and that in the later.

1379. Blöndal, Sigfús. *Væringjasaga*. Ísafoldarprentsmiðja, Reykjavík, 1954. Pp. 410.

Rev. by Richard Beck in *SS*, Vol. 28, No. 1, pp. 29-31.

1380 (1163). *Brennu-Njáls saga*. (*Íslensk fornrit* XII). Einar Ól. Sveinsson gaf út. Hið íslenska fornritafélag, Reykjavík, 1954. Pp. clxiii+516.

Rev. by Stefán Einarsson in *MLN*, Vol. LXXI, No. 3, pp. 230-231.

1381. *Íslandske Ættesagær*. Ed. by Hallvard Lie. Vol. IV. Aschehoug, Oslo, 1954. Pp. 394. Illustrated. Price, 17.80 crowns.

Rev. by Richard Beck in *BA*, Vol. 30, No. 1, p. 107. See Item 1165.

1382. *Íslenskar Þjóðsögur og Æfintyri*. Reykjavík, 1954. Vol. I, pp. xxiv+700; Vol. II, pp. xl+590. Price, 490 Icelandic crowns.

Rev. by Stefán Einarsson in *SS*, Vol. 28, No. 3, pp. 123-124.

1383. Lindblad, Gustaf. *Studier i Codex Regius av Äldre*

Eddan (Lunda-studier i nordisk språkvetenskap utgivna av Ivar Lindquist och Karl Gustav Ljunggren). Gleerup, Lund, 1955. Pp. xii+328. Price, 25 crowns.

Rev. by Assar Janzén in *SS*, Vol. 28, No. 1, pp. 20-21.

1384. Linklater, Eric. *The Ultimate Viking: A Voyage of Adventure through the World of Vikings*. Harcourt, Brace & Co., New York. Pp. 296. Price, \$5.75.

Among other things, a retelling of the stories of Burnt Njal, Grettir the Outlaw, and the Laxdale Saga.

Rev. by Frederick Manfred in *NYTB*, Vol. LXI, No. 42, p. 18; by Peter Freuchen in *NYHTB*, Vol. 33, No. 1, p. 5.

1385 (1171). *Njál's Saga*. Translated by Carl F. Bayer-schmidt and Lee M. Hollander. New York University Press for the American-Scandinavian Foundation, New York, 1955. Pp. xii+390. Price, \$6.50.

Rev. by Håkon Hamre in *JEGP*, Vol. LV, No. 1, pp. 137-138; by P. M. Mitchell in *MLQ*, Vol. 17, No. 1, pp. 80-81.

1386. *A Pageant of Old Scandinavia*. Edited by Henry Goddard Leach. American-Scandinavian Foundation, New York. Pp. 350. Price, \$5.

A reprint.

1387 (1173). *The Saga of the Jónsvikings*. Translated with Introduction and Notes by Lee M. Hollander. Illustrated by Malcolm Thurgood. University of Texas Press, Austin, 1955. Pp. 116. Price, \$3.

Rev. by Henry Goddard Leach in *ASR*, Vol. XLIV, No. 1, p. 91; by Paul Schach in *SS*, Vol. 28, No. 2, pp. 81-83; by Lawrence S. Thompson in *Speculum*, Vol. XXXI, No. 3, p. 519.

1388 (1175). Snorri Sturluson: *Prose Edda*. Translated by Jean I. Young. Bowes and Bowes, Cambridge, 1954. Pp. 131. Price, 10s 6d.

Rev. by Stefán Einarsson in *MLN*, Vol. LXXI, No. 5, p. 393.

1389 (1176, 961, 793). Sveinsson, Einar Ól. *The Age of the Sturlungs: Icelandic Civilization in the Thirteenth Century. Islandica*, Vol. XXXVI. Translated by Jóhann S. Hannesson.

Cornell University Press, Ithaca, New York, 1953. Pp. vii+180. Price, \$4.

Rev. by Richard Beck in *BA*, Vol. 30, No. 2, p. 224.

1390 (1178, 962, 794, 640). Turville-Petre, G. *Origins of Icelandic Literature*. Oxford University Press, New York, 1953. Pp. 260. Price, \$5.

Rev. by Assar Janzén in *JEGP*, Vol. LV, No. 1, pp. 135-137; by Stefán Einarsson in *MLN*, Vol. LXXI, No. 7, pp. 549-550.

1391. Ward, Grace Faulkner. "Jomsburg Brethren in England," *SS*, Vol. 28, No. 4, pp. 135-141.

The Jómsvikings in England and elsewhere.

III. Danish

See Items 1294, 1296, 1306-1308, 1310, 1369, 1370.

1392. Knudsen, Johannes. "New Hymnal in Denmark," *Lutheran Quarterly*, Vol. VII, No. 1 (Feb., 1955), pp. 59-62.

On Danish hymnology with special reference to the new (1953) edition of *Den danske Salmebog*.

Hans Christian Andersen

1393. Collin, Hedvig. *Young Hans Christian Andersen*. Illustrated by the author. Viking, New York, 1955. Pp. 216. Price, \$2.75.

Written for children by a descendant of Jonas Collin, with whom Andersen lived in Copenhagen.

Peter Freuchen

1394. Freuchen, Peter. *Fremdeles frimodig*. Gyldendal, Copenhagen, 1955. Pp. 236. Price, 19.75 crowns.

Rev. by Børge Madsen in *SS*, Vol. 28, No. 2, pp. 96-97.

1395. *The Spirit of Adventure*. Edited by Whit Burnett. Holt, New York. Pp. 448. Price, \$5.

Anthology of short stories including some by Peter Freuchen and Isak Dinesen.

N. F. S. Grundtvig

1396. *Grundtvig-Studier 1955*. Udgivet af Grundtvig-Selskab-

et af 8 September 1947. Under redaktion af Gustav Albeck. Gyldendal, Copenhagen, 1955. Pp. 120. Price, 12 crowns (paper).
Rev. by Jens Nyholm in *SS*, Vol. 28, No. 2, pp. 87-89.

1397. Høirup, Henning. "Grundtvig and Kierkegaard: Their Views of the Church," *Theology Today*, Vol. XII, No. 3 (Oct., 1955), pp. 328-342.

Translated from the Danish by Johannes Knudsen. Contrasts Kierkegaard's "dictatorial individualism," holding that "religiously speaking there is no community, only the individual," with Grundtvig's sacramentalism and his "claims that the Church is the God-given presupposition for the work of the Holy Spirit."

1398 (1199). Knudsen, Johannes. *Danish Rebel. A Study of N. F. S. Grundtvig*. The Muhlenberg Press, Philadelphia, 1955. Pp. xiii+242. Price, \$3.50.

Rev. by Bernhard Christensen in *Lutheran Quarterly*, Vol. VIII, No. 4, pp. 366-367.

1399. Knudsen, Johannes. "Grundtvig and American Theology Today," *Lutheran World*, Vol. I (1954-1955), No. 4, pp. 277-287.

1400 (1201). Nielsen, Ernest D. *N. F. S. Grundtvig: An American Study*. Augustana Press, Rock Island, Ill., 1955. Pp. xiv+173. Price, \$2.75.

An examination of Grundtvig's ecclesiastical and theological thought.

Rev. by Llewellyn Jones in *ASR*, Vol. XLIV, No. 2, p. 187; by Paul C. Nyholm in *SS*, Vol. 28, No. 4, pp. 165-166; by W. D. Albeck in *Lutheran Quarterly*, Vol. VIII, No. 4, p. 367.

Martin A. Hansen

1401. Fleisher, Frederic. "Martin A. Hansen (1909-1955)," *BA*, Vol. 30, No. 1, pp. 36-37.

Brief review of the late Danish author's contribution on the occasion of his death.

Ludvig Holberg

1402 (1204). Holberg, Ludvig. *Selected Essays of Ludvig Holberg*. Translated with an Introduction and Notes by P. M.

Mitchell. University of Kansas Press, Lawrence, 1955. Pp. 166. Price, \$3.50.

Rev. by Henry Goddard Leach in *ASR*, Vol. XLIV, No. 3, pp. 285-286; by Sverre Arestad in *SS*, Vol. 28, No. 2, pp. 85-87.

Agnete Holk

1403. Holk, Agnete. *Strange Friends*. Pyramid Books, New York. Pp. 190. Price, \$.35 (paper)

Translated by Anthony Hinton.

Søren Kierkegaard

See Items 1317, 1397.

1404. Aiken, Henry David, ed. *The Age of Ideology: the Nineteenth Century Philosophers*. New American Library, New York. Pp. 283. Price, \$.50 (paper). (Mentor Philosophers, MD 185)

Includes a selection from Kierkegaard.

1405. *Andover Newton Bulletin. Kierkegaard Centennial Issue*, Vol. XLVII, No. 3, (February, 1955), pp. 39.

"This issue has been prepared, in commemoration of the one hundredth anniversary of the death of Søren Kierkegaard, by members of the Andover Newton faculty under the editorship of Dr. Samuel H. Miller." Contents: "Foreword," by Samuel H. Miller (p. 3); "Kierkegaard: Then and Now," by Samuel H. Miller (pp. 5-11); "Kierkegaard and Abraham," by Walter J. Harrelson (pp. 12-16); "Kierkegaard and Jeremiah," by J. Leslie Dunstan (pp. 17-24); "The Church: Militant or Triumphant?" by Paul S. Minear (pp. 25-31); "A Pastor Looks at Kierkegaard," by Wallace F. Forgey (pp. 32-37); "Suggested Reading," by Wallace F. Forgey (pp. 38-39).

1406. Barber, Samuel. *Prayers of Kierkegaard*. For Mixed Chorus, Soprano Solo and Orchestra, with Incidental Tenor Solo: Alto Solo Ad Libitum. G. Schirmer, Inc., New York, 1955. Pp. 45. Price, \$1.50.

Scores, with text in English and German. "The composer has selected several prayers interpolated through Kierkegaard's writings and sermons, written between 1847 and 1855. They are found in his Journals, in The Unchangeableness of God and in Christian Discourses." The German text is by Lonja Stehelin-Holzing. See also Item 991.

1407. Brackett, Richard M., S.J. "Kierkegaard: A Christian

Protest," *America*, Vol. XCII, No. 15, (Jan. 8, 1955), pp. 380-382.

On Kierkegaard's attack on the Danish Lutheran Church of his time; seen from a Catholic point of view.

1408. Brophy, Liam. "Søren Kierkegaard; the Hamlet in Search of Holiness," *Social Justice Review*, Vol. XLVII, No. 9 (Jan. 1955), pp. 291-292.

Deplores that Kierkegaard never did "come to the knowledge of the One True Church." Kierkegaard's "system of expressions and opinions was a reduction of objective values to subjective and emotional thinking."

1409. Cochrane, Arthur C. *The Existentialists and God; Being and the Being of God in the Thought of Søren Kierkegaard, Karl Jaspers, Martin Heidegger, Jean Paul Sartre, Paul Tillich, Etienne Gilson, Karl Barth*. The Westminster Press, Philadelphia. Pp. 174. Price, \$3.

In the lecture on Kierkegaard, "Pure Being and Existence" (pp. 23-47), the author discusses the effect of Kierkegaard's implicit ontology of pure being and existence upon subsequent theology.

1410 (816, 996, 1208). Collins, James. *The Mind of Kierkegaard*. Henry Regnery Company, Chicago, 1953. Pp. xiv+304. Price, \$4.50.

Rev. by Alvin P. Dobseve in *Journal of Philosophy*, Vol. LIII, No. 10, pp. 336-340; by Alfred Duhrsen in *Ethics*, Vol. LXVI, No. 3, pp. 230-231.

1411. Croxall, T. H. *Kierkegaard Commentary*. Harper, New York. Pp. 282. Price, \$5.

Rev. by L. Holmer in *Christian Century*, Vol. LXIII, No. 49, p. 1423.

1412. Croxall, Thomas Henry. *Kierkegaard Studies: with Special Reference to (a) the Bible, (b) Our Own Age*. Foreword by Lord Lindsay of Birker. Roy, New York. Pp. 227. Price, \$4.

An introduction to Kierkegaard's teachings as related to the Bible and to our own age.

1413. Dupré, Louis K. "Kierkegaard: Melancholy Dane," *America*, Vol. XCIV, No. 26, pp. 689-690.

A popular article, translated from the Flemish by Gerard Steckler; stresses that Kierkegaard may help to bring Catholics and Protestants closer together.

1414. Fleissner, E. M. "The Legacy of Kierkegaard," *New Republic*, Vol. 133, No. 26, pp. 16-19.

Stresses Kierkegaard's "determination not to accept easy solutions, neither on the natural or psychological, nor on the metaphysical side" and "his singular sense of crisis." See also "The Legacy of Kierkegaard," letter by E. V. Walter, *New Republic*, Vol. 134, No. 2, pp. 22-23. "Kierkegaard and Romanticism," reply by E. M. Fleissner, *New Republic*, Vol. 134, No. 4, p. 23. Correspondence discussing whether "much of Kierkegaard's ambivalence may be called romantic."

1415. Flottorp, Haakon. *Kierkegaard and Norway. A Study in "Inwardness" in History with Illustrative Examples from Religion, Literature, and Philosophy*. University Microfilms, Ann Arbor, Michigan, 1955. Microfilm (pp. 344). Price, \$4.31.

Ph.D. dissertation, Columbia University, 1955. Considers the revivalist preacher and author, Hans Nielsen Hauge (who preconditioned Norway for an influence from Kierkegaard), and Kierkegaard's impact on theology professor Gisle Johnson, Henrik Ibsen, and philosophy professor Marcus Jacob Monrad. Abstracted in *Dissertation Abstracts*, Vol. XV (1955), No. 5, p. 890.

1416. Fowler, Albert. "Waters from His Own Well: Kierkegaard," *University of Kansas City Review*, Vol. XXII, No. 2 (Dec., 1955), pp. 89-92.

Based chiefly on Johannes Hohlenberg's *Søren Kierkegaard*.

1417. Fox, Marvin. "Kierkegaard and Rabbinic Judaism," *Judaism*, Vol. 2, No. 2 (April, 1953), pp. 160-169.

The main purpose of the author has been "to illuminate some of the most fundamental differences between Kierkegaard's *akedah* and the Jewish *akedah*, and to show how far the differences between the Kierkegaardian Abraham and the Jewish Abraham are symptomatic of the difference between Kierkegaardian religion and Jewish religion."

1418. Graef, Hilda. "Prophets of Gloom," *Catholic World*, Vol. 182, No. 1,095, pp. 202-206.

In taking issues with "the fashionable existentialism," the author argues that the Kierkegaardian concept of dread is un-Christian.

1419. Grimsley, Ronald. "Romantic Melancholy in Chateaubriand and Kierkegaard," *Comparative Literature*, Vol. VIII, No. 3, pp. 227-244.

Romantic melancholy "considered in the light of two specific attempts ([Cha-

teaubriand's] *René* and [Kierkegaard's] *Either Or*) to portray its essential characteristics."

1420. Haroutunian, Joseph. "Protest to the Lord," *Theology Today*, Vol. XII, No. 3 (Oct., 1955), pp. 295-296.

A devotional piece with a Kierkegaardian point.

1421. Heineken, Martin J. *The Moment Before God*. Muhlenberg Press, Philadelphia. Pp. 399. Price, \$5.95.

A study of Søren Kierkegaard's idea of what it means to become and be a Christian.

1422. Hendry, George S. "The Gospel in an Age of Anxiety," *Theology Today*, Vol. XII, No. 3 (Oct., 1955), pp. 283-289.

An editorial containing reference to Kierkegaard.

1423 (1216). Jaspers, Karl. *Reason and Existenz*. Five lectures, translated with an introduction by William Earle. The Noonday Press, New York, 1955. Pp. 157. Price, \$3.50.

Rev. by Reinhold Niebuhr in *New Republic*, Vol. 133, No. 11 (Sept. 12, 1955), pp. 17-18; and by Paul Ramsey in *NYTB*, Sept. 18, 1955, p. 14.

1424. Johnson, Howard A. "Kierkegaard and Politics," *Anglican Theological Review*, Vol. XXXVIII, No. 1, pp. 32-41.

Appeared originally in *ASR*, Vol. XLIII, No. 3, pp. 246-254. See Item 1217.

1425. Kaufman, Walter. "Kierkegaard," *Kenyon Review*, Vol. XVIII, No. 2, pp. 182-211.

Following the example of Kierkegaard, Kaufmann writes on his subject under two pseudonyms. As "Brother Brash" he presents twenty-four pages of severe criticisms of Kierkegaard as a stylist, a religious writer, a psychologist, and a philosopher. Then, as "Brother Brief," he offers four pages of qualifications of these criticisms, showing that when Kierkegaard is considered from the point of view that mattered most to himself—the category of the individual—"Brother Brash's objections are seen to be of limited relevance."

1426. K(Err) H(ugh) T. "Kierkegaard Centenary," *Theology Today*, Vol. XII, No. 3 (Oct., 1953), pp. 291-294.

Editorial comments on contributors and their contributions to the above recorded issue of *Theology Today*, especially devoted to Kierkegaard and "the existential movement of our day which owes so much to him."

1427 (1218). Kierkegaard, Søren. *Breve og akstykker vedrørende Søren Kierkegaard*. Udgivet paa foranledning af Søren Kierkegaard Selskabet ved Niels Thulstrup. Munksgaard, Copenhagen, 1953-1954. 2 vols. Price, 68 crowns.

Rev. by Paul L. Holmer in *Lutheran Quarterly*, Vol. VI, No. 3 (Nov. 1954), pp. 277-279.

1428. Kierkegaard, Søren. *Kierkegaard's Attack Upon "Christendom" 1854-1855*. Translated with an Introduction by Walter Lowrie. Beacon Press, Boston. (Beacon Paperback 28) Pp. xviii+303. Price, \$1.25.

A reprint of the Lowrie edition of 1944.

1428a. Kierkegaard, Søren. *Gospel of Sufferings (Lidelsernes Evangelium); Christian Discourses, Being the Third Part of Edifying Discourses in a Different Vein*, Published in 1847 at Copenhagen. Translated from the Danish by A. S. Aldworth and W. S. Ferrie. James Clarke & Co., London, 1955. Pp. 150. Price, 10s. 6d.

Translation of the third part of Kierkegaard's *Opbyggelige Taler i forskjellig Aand*, 1847.

Rev. by Walter Lowrie in *Theology Today*, Vol. XII, No. 4, pp. 543-544.

1429 (1220). Kierkegaard, Søren. *Meditations from Kierkegaard*. Translated and Edited by T. H. Croxall. Westminster Press, Philadelphia, 1955. Pp. 165. Price, \$3.

Devotional selections from *Kierkegaards Papirer* most of which have not previously appeared in English translation.

Rev. by Paul L. Holmer in *Journal of Religion*, Vol. XXXVI, No. 4, p. 285; and by Reidar Thomte in *Lutheran Quarterly*, Vol. VIII, No. 4, pp. 372-373.

1430 (1222). Kierkegaard, Søren. *On Authority and Revelation: The Book on Adler; or, A Cycle of Ethico-Religious Essays*. Translated with an Introduction and Notes by Walter Lowrie. Princeton University Press, Princeton, N. J., 1955. Pp. xxvii+205. Price, \$4.50.

Rev. by John E. Burkhardt in *Personalist*, Vol. XXXVII, No. 3, pp. 198-199; by James Collins in *Thought*, Vol. XXXI, No. 120, p. 140; by Alfred Duhrssen in *Ethics*, Vol. LXVI, No. 3, p. 231; by Howard A. Johnson in *Theology Today*, Vol. XII, No. 3 (Oct., 1955), pp. 380-388; by Alden Drew Kelley in *Anglican Theological Review*, Vol. XXXVIII, No. 2, pp. 191-192; by Reidar Thomte in

Lutheran Quarterly, Vol. VIII, No. 4, pp. 373-376; and in *Cross Currents*, Vol. VI, No. 1, p. 87.

1431. *The Prayers of Kierkegaard*. Edited by Perry D. Le Fevre. University of Chicago Press, Chicago. Pp. 245. Price, \$3.50.

Including a new interpretation of his life and thought.

1431a. Kierkegaard, Søren. *Purity of Heart Is To Will One Thing; Spiritual Preparation for the Office of Confession*. Translated by Douglas V. Steere. Harper, New York. Pp. 220. Price, \$1.25 (paper).

Translation of the first part of Kierkegaard's trilogy, *Opbyggelige Taler i forskellig Aand*, 1847. This translation first published 1938; revised, 1948.

1432. Kritzke, James. "Philosophers of Anxiety," *Commonweal*, Vol. LXIII, No. 22, pp. 572-574.

Touches upon Kierkegaard's concept of anxiety.

1433. Levi, Albert William. "The Idea of Socrates: The Philosophic Hero in the Nineteenth Century," *Journal of the History of Ideas*, Vol. XVII, No. 1, pp. 89-108.

Discusses the uses Stuart Mill, Hegel, Nietzsche, and Kierkegaard have made of Socrates. ("For Kierkegaard he is the existential hero and the sceptical intelligence saved through his actual commitment.")

1434. Levi, Albert William. "The Three Masks," *Kenyon Review*, Vol. XVIII, No. 2, pp. 169-182.

On "the three masks" which Kierkegaard assumed to illuminate the aesthetic, the ethical, and the religious stages—the mask of Don Juan, the mask of Socrates, and the mask of Don Quixote.

1435. Lowrie, Walter. "Translators and Interpreters of Søren Kierkegaard," *Theology Today*, Vol. XII, No. 3 (Oct., 1955), pp. 312-327.

Comments on Kierkegaard editors, interpreters, translators, and publishers in Europe (especially Denmark), Japan, and the United States.

1436. Mackey, Louis. "Kierkegaard and the Problem of Existential Philosophy," *Review of Metaphysics*, Vol. IX, No. 3, pp. 404-419; No. 4, pp. 569-588.

Divided into three sections: "I. Thought and Being" (which discusses Kierke-

gaard's thinking, having its starting point in a reply to Hegel); "II. The Subjective Thinker" (which demonstrates the possibility of an existential philosophy on Kierkegaard's terms); "III. Existential Philosophy" (which describes the concrete character of existential philosophy).—The author finds that "what Kierkegaard wanted was not the end of philosophical thinking, but the restitution of thought to its place in conjunction with action."

1437. McInerny, Ralph. "Ethics and Persuasion: Kierkegaard's Existential Dialectic," *Modern Schoolman*, Vol. XXXIII, No. 4, pp. 219-239.

A consideration of Kierkegaard's "mode of presentation, which is called, variously, indirect communication and the existential dialectic," followed by an evaluation of Kierkegaard's thought, "seen especially in relation to the thought of St. Thomas."

1437a. McInery, Ralph. "A Note on the Kierkegaardian Either/Or," *Laval Théologique et Philosophique*, Vol. VIII (1952), No. 2, pp. 230-247.

Considers Kierkegaard's notion of Either/Or in relation to his concept of existence and theory of indirect communication.

1438. Minear, Paul S. "Thanksgiving as a Synthesis of the Temporal and the Eternal," *Anglican Theological Review*, Vol. XXXVIII, No. 1, pp. 4-14.

"Thanksgiving was so central to Kierkegaard that no one is qualified to interpret him who does not enter into his understanding of gratitude."

1439. Niebuhr, Reinhold. "Coherence, Incoherence, and Christian Faith" in his *Christian Realism and Political Problems*, Charles Scribner's Sons, New York, 1953, pp. 175-203.

Contains references to Kierkegaard's concept of faith ("Kierkegaard exploits the inner contradiction within man as free spirit and contingent object too simply as the basis of faith"). Appeared originally in the *Journal of Religion*, Vol. XXXI, No. 3 (July, 1951), pp. 155-168.

1440. Paul, William W. "Faith and Reason in Kierkegaard and Modern Existentialism," *Review of Religion*, Vol. XX, Nos. 3-4, pp. 149-163.

By stressing the paradox of faith and the subjectivity of truth, Kierkegaard has tended toward irrationalism and anti-social Christianity. Both existentialists and non-existentialists must come to grips with the relationship between epistemological and psychological faith which Kierkegaard failed to clarify.

1441. Perry, Edmund. "Was Kierkegaard a Biblical Existentialist?" *Journal of Religion*, Vol. XXXVI, No. 1, pp. 17-23.

An essay "conceived as something of a preface to a biblical theologian's critique of Kierkegaard's existentialism." The author finds that in *Fear and Trembling* Kierkegaard has "imposed upon, rather than derived from, the story of [Abraham's sacrifice of Isaac] some elements seriously incompatible with it and with biblical faith."

1442. Pittenger, W. Norman. "Søren Kierkegaard," *Anglican Theological Review*, Vol. XXXVIII, No. 1, pp. 1-3.

An editorial occasioned by the Kierkegaard centennial.

1443 (1223). Roos, H. *Søren Kierkegaard and Catholicism*. Translated from the Danish with the author's sanction by Richard M. Brackett, S.J. The Newman Press, Westminster, Maryland, 1954. Pp. xx+62. Price, \$1.25.

Rev. by Liam Brophy in *Social Justice Review*, Vol. XLVII, No. 11 (March, 1955), p. 388; and by R. F. C. in *Dominicana*, Vol. XXXX, No. 1 (March, 1955), pp. 61-67; and in *Thought*, Vol. XXIX, No. 115, pp. 620-621.

1444. "Søren Kierkegaard," in *Christian Ethics: Sources of the Living Tradition*. Edited with Introductions by Waldo Beach and H. Richard Niebuhr. The Ronald Press, New York, 1955, pp. 414-443.

Selections from Kierkegaard's writings, preceded by an introduction.

1445. Schutz, Alfred. "Mozart and the Philosophers," *Social Research*, Vol. 23, No. 2, pp. 219-242.

Examines "the images . . . that Hermann Cohen, Søren Kierkegaard, and Wilhelm Dilthey have formed of Mozart and his art." In using the characters of Mozart's operas as symbols for an indirect communication of philosophical ideas, Kierkegaard was concerned with the "basic mood" and not the changing situations of each of the mythified characters.

1446. "Symposium: Existentialist Thought and Contemporary Philosophy in the West. I. The Nature and the Significance of Existentialist Thought, by Paul Tillich. II. Being and Existence, by George Boas. III. Existence, Truth, and Subjectivity, by George A. Schrader, Jr.," *Journal of Philosophy*, Vol. LIII, No. 23, pp. 739-771.

The first and the third papers contain references to Kierkegaard.

1447. Thulstrup, Niels. "Theological and Philosophical Kierkegaard Studies in Scandinavia, 1945-1953," *Theology Today*, Vol. XII, No. 3 (Oct., 1955), pp. 297-311.

An evaluative survey, translated from the Danish by Paul L. Holmer.

1448 (1225). Ussher, Arland. *Journey Through Dread*. Devin Adair, New York, 1955. Pp. 160. Price, \$3.75.

Rev. by James Collins in *America*, Vol. XCIV, No. 3 (Oct. 15, 1955), pp. 79-80; by Alfred Dührssen in *Ethics*, Vol. LXVI, No. 3, p. 232; by Abraham Edel in *Nation*, Vol. 182, No. 10, p. 203; by J. N. Hartt in *Yale Review*, Vol. XLV, No. 3, pp. 444-447; and by Kevin Wall in *Thomist*, Vol. XIX, No. 4, pp. 521-523.

1449. Wagnal, Per. *Gemenskapsproblemet hos Sören Kierkegaard*. C. W. K. Gleerup, Lund, 1954. Pp. 264. Price, 20 crowns.

Rev. by Hjalmar W. Johnson in *Review of Religion*, Vol. XXI, No. 1-2, pp. 77-79.

1449a. Wittemore, Robert C. "Pro Hegel, Contra Kierkegaard," *Journal of Religious Thought*, Vol. XIII, No. 2, pp. 131-144.

The author argues that Kierkegaard misconstrued Hegel's system, and that, consequently, his "known refutation" of the system was "in fact, no refutation at all."

1450. Wild, John. "Kierkegaard and Contemporary Existentialist Philosophy," *Anglican Theological Review*, Vol. XXXVIII, No. 1, pp. 15-32.

Considers "Kierkegaard's brilliant insights into the structures of lived existence . . . in the light of four further trends of post-Cartesian philosophy."

1451 (1016, 1226). Wyschogrod, Michael. *Kierkegaard and Heidegger. The Ontology of Existence*. The Humanities Press, Inc., New York; Routledge & Kegan Paul, Ltd., London, 1954. Pp. xii+156. Price, \$3.

Rev. by J. Glenn Gray in *Journal of Philosophy*, Vol. LIII, No. 1, pp. 21-23; and by Ralph McInerny in *New Scholasticism*, Vol. XXX, No. 2, pp. 244-246.

Christian Kold

1452. Goodhope, Nanna. *Christian Kold: The Little Schoolmaster Who Helped Revive a Nation*. Lutheran Publishing House,

Blair, Nebraska. Pp. 121. Price, \$1.50 (paper); \$2.00 (cloth).

Biography of the pioneer leader in the folk high-school movement in Denmark. Rev. by Georg Strandvold in *Decorah-Posten*, Nov. 15, p. 4.

Kim Malthé-Bruun

1453. Malthé-Bruun, Kim. *Heroic Heart*. Edited by Vibeke Malthé-Bruun. Translated by Gerry Bothmer. Random House, New York, 1955. Pp. 176. Price, \$3.

Rev. by Reidar Dittmann in *SS*, Vol. 28, No. 2, pp. 95-96.

Saxo

1454. Boberg, Inger Margrethe. "Saxo's Hamlet," *ASR*, Vol. XLIV, No. 1, pp. 50-56.

A consideration of Amleth in Saxo, Shakespeare, etc.

IV. Modern Icelandic

See Items 1296, 1298, 1306.

General

1455 (1234). Bjarnason, Paul. *Odes and Echoes*. The People's Cooperative Bookstore, Vancouver, B. C., 1954. Pp. 186. Price, \$3.50.

Rev. by Lee M. Hollander in *SS*, Vol. 28, No. 2, pp. 93-94. See also Stefán Einarsson's "Instructive Translations," *The Icelandic Canadian* (1955), XIII pp. 19-27, for notes on Bjarnason's book and his retention of the Icelandic poetic form in the translations.

1456. Haugen, Einar. "Thalia in Reykjavík," *ASR*, Vol. XLIV, No. 4, pp. 335-340.

An illustrated account of the theater season.

1457. Nygaard, Holger Olof. "The Icelandic *Ásu Kvæði*: The Narrative Metamorphosis of a Folksong," *Midwest Folklore*, Vol. V, No. 3 (Fall, 1955), pp. 141-151.

"An attempt to determine and demonstrate the strange relationship of the Icelandic form of one of the most noted of ballads to its parental forms on the European mainland."

Halldór Kiljan Laxness

1458. Einarsson, Stefán. "Halldór Kiljan Laxness, Nóbels-verðlaunahöfundur," *Tímarit Þjóðfræknisfélags Íslendinga* 1955, Vol. XXXVII, pp. 5-41.

A study of the life, literary career, and the works of the Icelandic Nobel Prize winner.

1458. Magnússon, Sigurður A. "Halldór Kiljan Laxness: Iceland's First Nobel Prize Winner," *ASR*, Vol. XLIV, No. 1, pp. 13-18.

An introduction to Laxness and his works.

Thorsteinn Stefánsson

1459. Stefánsson, Thorsteinn. "The Proposal," *ASR*, Vol. XLIV, No. 4, pp. 371-373.

A short story from Iceland.

Davíð Stefánsson

1460. Beck, Richard. "Davíð Stefánsson at the Sixty-Year Mark," *The Icelandic Canadian*, Vol. XIV, No. 4, pp. 14-18.

An evaluation of the poet's life and work, in particular his poetry.

1461. Stefánsson, Davíð. *Eg sigler í haust*. Norsk omdiktning ved Ivar Orgland. Helgafell, Reykjavík, 1955. Pp. 92.

Rev. by Richard Beck in *SS*, Vol. 28, No. 1, pp. 32-33.

Stephan G. Stephansson

1462. Beck, Richard. "Stephan G. Stephansson," *ASR*, Vol. XLIV, No. 2, pp. 151-156.

Primarily an interpretation of his poetry and philosophy of life, together with biographical and bibliographical information.

Magnús Stephensen

1463. "Bænaskrá bænda í Þokuhlíð," *Nordala*. Afmælis-kveðja til Nordals Sigurðar Nordals 14. September 1956. Reykjavík. Pp. 178-187.

A previously unknown satire, perhaps by Magnús Stephensen, translated by Stefán Einarsson from a Danish periodical.

Þorsteinn Þ. Þorsteinsson

1464. Beck, Richard. "Þorsteinn Þ. Þorsteinsson, Poet and Historian," *The Icelandic Canadian*, Vol. XV, No. 1, pp. 28-31.

A general estimate of the literary career and writings of a prominent and versatile Icelandic-American author.

V. Norwegian

See Items 1296, 1306, 1369, 1370, 1376, 1402.

General

1465. Beyer, Harald. *A History of Norwegian Literature*. The American-Scandinavian Foundation, New York. Pp. x+370. Price, \$6.50.

Translated by Einar Haugen. See Item 833.

1466. Heyerdahl, Thor, Søren Richter, and Hj. Riiser-Larsen. *Great Norwegian Expeditions*. The American-Scandinavian Foundation, New York. Pp. 232. Price, \$7.

Rev. by Trevor Lloyd in *ASR*, Vol. XLIV, No. 4, p. 395.

1467. Jorgensen, Herman Emil (Editor). *Jul i Vesterheimen*. Augsburg, Minneapolis. Pp. 48. Price, \$1.25.

Christmas articles, stories and poems in Norwegian.

1468. Larsen, Henning. "The Folktale and the Revival of Norwegian Nationalism," *World Literatures*, pp. 185-201.

Asbjørnsen and Moe's influence. See Item 1376.

Olaf Bull

1469. Ofstad, Erna. *Olaf Bulls Lyrikk: En analyse av konfliktene i et livssyn*. Gyldendal Norsk Forlag, Oslo, 1955. Pp. 168.

Rev. by Hedin Bronner in *SS*, Vol. 28, No. 3, pp. 127-130.

Knut Hamsun

See Item 1372.

1470. Hamsun Knut. *Pan; From Lieutenant Thomas Glahn's Papers*. Translated from the Norwegian by James W. McFar-

lane. Noonday Press, New York. Pp. 192. Price, \$3. (Paper-bound, \$1.25)

A new translation.

1471. McFarlane, J. W. "The Whisper of the Blood: A Study of Knut Hamsun's Early Novels," *PMLA*, Vol. LXXI, No. 4, Part 1, pp. 563-594.

"in proclaiming revolution, they [the early novels: *Hunger*, *Mysteries*, *Pan*, *Victoria*] inaugurate a long and extended personal counter-revolution against much that they had so vehemently and so triumphantly championed."

Henrik Ibsen

See Items 1370, 1372, 1415.

1472. Bentley, Eric. "Ibsen: A Personal Statement," *Edda*, Vol. LVI, No. 4, pp. 259-270.

A speech given in Oslo, May, 1956.

1473. Collins, L. M. "The Ibsen Profile: Notes on Ibsen Productions in 21 American Colleges," *SS*, Vol. 28, No. 1, pp. 11-14.

1474 (1244). Ibsen, Henrik. *Peer Gynt*. Translated by Horace Maynard Finney. Philosophical Library, New York, 1955. Pp. 197. Price, \$3.75.

Rev. by Einar Haugen in *ASR*, Vol. XLIV, No. 3, p. 284; by Frank G. Nelson in *SS*, Vol. 28, No. 3, pp. 124-127.

1475. Krutch, Joseph Wood. "Pillar of Ibsenism," *TA*, Vol. XL, No. 10, pp. 20-21, 92-93.

"If there is a permanent Ibsen . . . , it is Ibsen the dramatist who passed through realism to achieve a new kind of poetry for the theatre."

1476. McCarthy, Mary. "The Will and Testament of Ibsen," *Partisan Review*, Vol. XXIII, No. 1, pp. 74-80.

From a discussion of *The Wild Duck*, the author proceeds to a general consideration of Ibsen, finding that he writes on a feeling of guilt; that "a kind of corny symbolism replaces the specific facts in the mechanism of the plot"; that "his plays grow more grandiose as the symbolic contents inflate them"; and that, although he wrote two near-masterpieces, *Hedda Gabler* and *The Wild Duck*, his work, viewed as a whole, seems at once repetitive and inchoate." See also "Correspondence. Ibsen and Kierkegaard." Letter from G. L. Arnold.

Reply by Mary McCarthy, *Partisan Review*, Vol. XXIII, No. 2, pp. 287-288. G. L. Arnold suggests that Ibsen intended through *The Wild Duck* "to pillory the kind of writing which one encounters in Kierkegaard's writing," a point of view not accepted by Mary McCarthy.

1477. Reichardt, Konstantin. "The Tragedy of Idealism: Henrik Ibsen," *Tragic Themes in Western Literature*, New Haven, 1955. Pp. 128-149.

1478. Reinert, Otto. "Sight Imagery in *The Wild Duck*," *JEGP*, Vol. 55, No. 3, pp. 457-462.

An interpretation of the drama on the basis of an analysis of the use Ibsen makes of the imagery of sight, blindness, etc. Through the imagery we perceive which characters have insight and are capable of some illumination and which are incapable of rising above a purely realistic level.

1479. Vowles, Richard B. "Arthur Miller—Brooklyn's Ibsen," *Berglundske Tidende* (Copenhagen, 31 January 1956), pp. 15-16.

1480. Wicher, Stephen. "The World of Ibsen," *Commonweal*, Vol. LXIV, No. 17, pp. 417-419.

"To an American, Ibsen's terrible sense of responsibility is a tonic and a shock, since our literature, by and large, is a plea of Not-Guilty."

1481. *World Drama*. Edited by Barrett H. Clark. Dover, New York. Pp. 685. Price, \$3.95 (bound); \$1.95 (paper covers). Contains Ibsen's *A Doll's House* and Holberg's *Jeppe of the Hill*.

Ole Rølvaag

1482. Beck, Richard. "Rølvaag, Interpreter of Immigrant Life," *The North Dakota Quarterly*, Winter, pp. 26-30.

An appreciation.

VI. Swedish

See Items 1296, 1306, 1310, 1315, 1369, 1370, 1376.

General

1483. Benson, Adolph B. "Swedish Literature: Its Tendencies and Principal Writers," *World Literatures*, pp. 269-289.

A survey and an estimate. See Item 1376.

1484. *Christmas Morning in the Snowy North*. W. S. Heinman, New York. Price, \$3.

Hymns and prayers from the Swedish Hymn Book and Book of Common Prayer translated by Ester and Evelyn Linström. Illustrated.

1485. Quarnström, Ingrid. "The Swedish Theater in Helsingfors." *ASR*, Vol. XLIV, No. 1, pp. 27-31.

The role of *Svenska teatern* among the Swedish-speaking people of Finland together with information about the theater, its directors, actors, and programs.

1486. "Sancta Lucia: Traditional Swedish Christmas Hymn," *ASR*, Vol. XLIV, No. 4, p. 318.

English version by E. E. Ryden.

1487. Vowles, Richard B. "Sweden's Modern Muse: Exploded Sonnets and Panic Poetry," *Kentucky Foreign Language Quarterly*, Vol. II (1955), pp. 134-138.

Dan Andersson

1489. Andersson, Dan. "Jungman Jansson," *The Chronicle*, Vol. II, No. 3+4, pp. 16-17.

A translation of the poem by Caroline Schleef, together with the Swedish original and the music.

1490. Andersson, Dan. "Wild Geese," *ASR*, Vol. XLIV, No. 3, p. 265.

A poem translated by Caroline Schleef.

Werner Aspenström

1491. Aspenström, Werner. "Mining District," *Chicago Review* (Spring), pp. 100-102.

A translation by Grace Hunter of the poem "Bergslag."

Bo Bergman

1492. Bergman, Bo. "Fate," *ASR*, Vol. XLIV, No. 3, p. 236.

A poem translated by Signhild V. Gustafson.

Fredrika Bremer

1493 (1265). Rooth, Signe Alice. *Seeress of the Northland: Fredrika Bremer's American Journey, 1849-1851*. American Swedish Historical Foundation, Philadelphia, 1955. Pp. xiv+327. Price, \$3.75.

Rev. by Walter Johnson in *SS*, Vol. 28, No. 1, pp. 31-32; by Paul Elmen in *SPHQ*, Vol. VII, No. 1, pp. 35-37; by Henry Goddard Leach in *The Chronicle*, Vol. II, No. 3-4, p. 18 (with quotations from other reviewers on pp. 19 and 40); by George L. Peterson in *BASI*, Vol. X, No. 2, pp. 19-20; and by O. Fritiof Ander in *AB*, Series 51, No. 1, pp. 5-6.

Johannes Edfelt

1494. Edfelt, Johannes. "Preparation," *Lyrical Iowa* (1956).

A translation by Grace Hunter of the poem "Beredelse."

Albert Engström

1495. Engström, Albert. "Kiruna Church Bell," *ASR*, Vol. XLIV, No. 4, p. 358.

A poem translated by Henry Goddard Leach.

1496. Engström, Albert. "Moose," *ASR*, Vol. XLIV, No. 2, pp. 168-169.

A short story translated by Edith T. Aney and Sven O. Karell.

Emelie Flygare-Carlén

1497. Janzén, Assar. "Bör Emelie Flygare-Carlén strykas ur litteraturhistorien?" 1-2. *Göteborgs Posten*, January 12-13, 1956.

She "had so much help from relatives and friends that she probably wrote less than half of her novels herself . . . she . . . should . . . be included in the history of Swedish literature as a curiosity."

Alexandra Gripenberg

1498 (1270, 1053). Gripenberg, Alexandra. *A Half Year in the New World*. Translated and edited by Ernest J. Moyne. University of Delaware Press, Newark, 1954. Pp. 225.

Rev. by Franklin D. Scott in *SPHQ*, Vol. VII, No. 1, pp. 40-42.

Selma Lagerlöf

1499. Werner, Oscar. "The Institute's Lagerlöf Statue," *BASI*, Vol. X, No. 2, pp. 2-4. Picture.

Talk given at the presentation of the Selma Lagerlöf statue to the American Swedish Institute.

Pär Lagerkvist

1500. Lagerkvist, Pär. "Fisherman's Burial," *Western Humanities Review* (Spring, 1956). P. 118.

A translation by Grace Hunter of "Fiskarbegravning."

1501. Spector, Robert D. "The Structure and Meaning of *The Eternal Smile*," *MLN*, Vol. LXXI, No. 3, pp. 206-207.

A commentary on Richard Vowles' introductory remarks to *The Eternal Smile and other Stories* (Random House, New York, 1954. See Item 1276 (1056)).

1502. Åhnebrink, Lars. "Pär Lagerkvist: A Seeker and a Humanist," *Pacific Spectator*, Vol. VI, pp. 400-412.

Rune Lindström

1503. Lindström, Rune. *The Play of Heaven*. Translated by Elspeth Harley Schubert. Svenska Kyrkans Diakonistyrelses Bokförlag, Stockholm. Pp. 100. Price, \$1.

Rev. by Henry Goddard Leach in *ASR*, Vol. XLIV, No. 2, p. 189.

Bertil Malmberg

1504. Alker, Ernst. "A Swedish Play on Hoffmannsthal's Belief," *Renascence*, Vol. VIII, No. 3, pp. 146-147.

On Bertil Malmberg's play, *Excellensen*.

Harry Martinson

1505. Martinson, Harry. *The Road*. Translated by M. A. Michael. Reynal and Co., New York. Pp. 276. Price, \$3.50.

A translation of *Vägen till Klockrike*.

Rev. by Henry Goddard Leach in *ASR*, Vol. XLIV, No. 2, pp. 186; by Richard B. Vowles in *SPHQ*, Vol. VII, No. 4, pp. 150-152; by E. B. Garside in *NYTB*, Vol. LXI, No. 33, pp. 22-23; by Virgilia Peterson in *NYHTB*, Vol. 32, No. 37, p. 3; by Walter W. Gustafson in *SS*, Vol. 28, No. 4, pp. 166-168; by Milton Crane in *SR*, Vol. XXXIX, No. 16, p. 14.

Vilhelm Moberg

1506. Brown, Nils F:son. "Vilhelm Moberg, utvandrararnas ypperste skildrare," *Vasastjärnan*, Vol. 49, No. 549, p. 3.

An estimate.

1507. Johanson, Ingrid. "Vilhelm Moberg as We Knew Him," *BASI*, Vol. XI, No. 1, pp. 17-22.

An account of one of his stays in Minnesota while working on *Unto a Good Land*.

1508. Moberg, Vilhelm. "The Public Prosecutor of Österköping," *ASR*, Vol. XLIV, No. 3, pp. 256-265.

A small town story translated by Signhild V. Gustafson.

1509. Moberg, Vilhelm. *When I Was a Child*. Knopf, New York. Pp. 280. Price, \$3.50.

Gustaf Lannestock's adaptation and translation of *Soldat med brutet gevär*. Rev. by Holger Lundbergh in *ASR*, Vol. XLIV, No. 4, p. 397; by Richard G. Lillard in *NYHTB*, Vol. 32, No. 32, p. 1; by Victor P. Hass in *NYTB*, Vol. LXI, No. 12, p. 4.

Sven Stolpe

1510. Stolpe, Sven. *The Maid of Orleans*. Translated from the Swedish by Eric Lewenhaupt. Pantheon, New York. Pp. 317. Price, \$4.

A study of the life and character of Joan of Arc considered as a mystic sharing in the Passion of Christ.

August Strindberg

See Items 1369, 1370, 1372.

1511. Johnson, Walter. "Strindberg's 'Gustav Adolf' and Lessing," *SS*, Vol. 28, No. 1, pp. 1-8.

The effect of Strindberg's considering his play his *Nathan the Wise*.

1512. *Six Plays of Strindberg*. Translated by Elizabeth Sprigge. Doubleday, Garden City, N. Y., 1955. Pp. 304. Price, \$1.25.

Rev. by Richard B. Vowles in *ASR*, Vol. XLIV, No. 1, p. 93.

1513. Strindberg, August. *The Last of the Knights, The Regent, Earl Birger of Bjälbo*. Translations and Introductions by

Walter Johnson. University of Washington Press, Seattle. Pp. 266. Price, \$4.50.

1514. Vowles, Richard B. "Tennessee Williams och Strindberg," *Svenska Dagbladet* (Stockholm), 11 April, 1956, p. 13.

Emanuel Swedenborg

1515. Duker, Abraham G. "Swedenborg's Attitude Towards the Jews," *Judaism*, Vol. 5, No. 3, pp. 272-276.

In this article, "intended as a preliminary study in a field that requires more extensive research," the author challenges Signe Toksvig's statement (in her *Emmanuel Swedenborg, Scientist and Mystic*, 1948) that "Swedenborg cannot be classed as an anti-Semite," and provides data which "should be sufficient to prove the thesis that Swedenborg had an intense dislike for Jews and Judaism."

Birger Vikström

1516. Vikström, Birger. "Those Brave Norwegians," *ASR*, Vol. XLIV, No. 1, pp. 69-73.

A short story translated by Signhild V. Gustafson.

K. M. Wallenius

1517. Wallenius, K. M. *Men from the Sea*. Oxford University Press, New York, 1955. Pp. 268. Price, \$4.

Five stories from Lappland.

Rev. by Raymond Dennett in *ASR*, Vol. XLIV, No. 1, pp. 93-94.

Peter Weiss

1518. Weiss, Peter. "Document I," *New Directions* 15, pp. 233-246.

A short story translated by Georgette A. Schuler.

REVIEWS

August Strindberg, *The Last of the Knights, The Regent, Earl Birger of Bjälbo*. Translations and Introductions by Walter Johnson. The University of Washington Press, Seattle, 1956. Pp. x+257. Price, \$4.50.

August Strindberg, *Gustav Adolf*. Translation and Introduction by Walter Johnson. The University of Washington Press, Seattle, and The American-Scandinavian Foundation, New York, 1957. Pp. xii+233. Price, \$4.00.

REVIEWED BY CARL E. W. L. DAHLSTRÖM, *University of Oregon*.

In an earlier volume containing translations of Strindberg's *Queen Christina, Charles XII, and Gustav III*, published in 1955, Professor Walter Johnson thoroughly demonstrated his competence as a translator and as a scholar. The two volumes published at the end of 1956 and the beginning of 1957 are of the same order of excellence. The English translations of *The Last of the Knights, The Regent, Earl Birger of Bjälbo*, and *Gustav Adolf* have caught the essential Strindberg and so presented him that American readers may now more fully appreciate the Swedish dramatist's mastery of the historical play. Moreover, Walter Johnson's introductions and notes contain valuable factual information regarding the characters and settings of the dramas as well as critical materials pertaining to Strindberg's dramatic craftsmanship. These volumes should be particularly welcome to American readers in view of the long-sustained interest in historical fiction.

By way of throwing light on the artist's *modus creandi* Johnson discusses Strindberg's historical sources. In the Introduction to *Earl Birger of Bjälbo*, for example, we find a reference to Strindberg's *Open Letters to the Intimate Theater* and a significant quotation from one of the letters.

Without doubt the statement of greatest importance in these letters to anyone who wants to understand the historical dramas is this:

"Even in the historical drama the purely human is of major interest, and history in the background; souls' inner struggles awaken more sympathy than the combat of soldiers or the storming of walls; love and hate, torn family ties more than treaties and speeches from the throne."

For Strindberg's central interest in his historical plays as elsewhere is people. . . . Strindberg made the historical figures come alive because he saw them as human beings without making use, as many a historian and historical dramatist has, of the blinders of tradition or hero worship. (pp. 172-173)

We cannot state too often or too strongly that a historical dramatist like Strindberg is first of all an artist; he is not writing as a historian and hence is not to be judged as one. Strindberg, like Shakespeare, exploited those historical sources that best served his needs. In *Gustav Adolf* "Strindberg's study of the historical background and biography was unusually complete; there are in this play relatively few important details to which the contemporary historians and general public could object" (p. 9). In other words, for a work of art, the alterations and inaccuracies in factual data approach a minimum. On the other hand, in the play *Earl Birger of Bjälbo* Strindberg frankly stated that "his major sources were such semischolarly sources as Fryxell's *Stories from Swedish History* . . . and particularly Starbäck and Bäckström's work by the same name," and he openly admitted that "he adapted, expanded, and compressed the historical material as he saw fit in order to present a complex living human being at a time of greatest personal crisis." (p. 173)

The reader of Strindberg's historical plays is thus compelled by the dramatist himself to discriminate the areas of fact and nonfact. If we assume that every occurrence gives rise to a fact, then in the works of the later Strindberg we must recognize the use of facts emerging from both natural and supernatural occurrences. Moreover, facts in nature will appear not only as verified data in the public domain but also as affirmed data in the various realms of private experience—in consciousness, pre-consciousness, and the unconscious, if we use Freudian terminology. And in the area of nonfact, Strindberg gives rhythmic expression to meanings, values, and qualities of experience; that is, through the artistic deployment of nonfact, he directs our attention to that which is peculiarly human.

Strindberg well knew that the facts of the public domain often mask the real person. Consider *The Last of the Knights*. In this play the historical data suggest that Sten Sture was perfect and that Gustav Trolle was wholly lacking in virtue. "Yet

Strindberg," says Johnson, "did not succumb to predecessors' example either by making Sten Sture a flawless human being or by making Gustav Trolle a devil incarnate without saving human qualities. Products of their environment and heredity, they exhibit—at opposite poles, to be sure—two striking possibilities of human development." (p. 6) Something of like import is to be said of all Strindberg's historical figures. All are created to act like human beings. They are men and women directed by natural and supernatural forces both within themselves and without. The emphasis may be on the good or on evil, but neither is ever absolute. Sten Sture, Gustav Trolle, Earl Birger, Prince Magnus, Gustav Vasa, Gustav Adolf are all cast in the mold of human beings. They struggle in the unending and often irrational battles of men, battles for survival, for personal power, or for the realization of ideals. Look briefly at Strindberg's Gustav Adolf. The monarch does not fully understand his mission or see clearly his goal; hence he does not know just what he should do at a given time. Like other human beings, he is to a great extent trapped by circumstances which betray no clear distinction between good and evil. Indeed, instead of being able to choose between what seems wholly right and what seems wholly wrong, his choice is often limited to one of two evils. In the social chaos arising out of bitter religious antagonisms and war, he has one of two undesirable alternatives: he can give up his mission and return to his home in the northland, or he can remain and submit to the conditions of life as he finds them. Feeling the urge to wrest order out of chaos, Gustav Adolf acts and often acts blindly. Ironically enough it seems to be his death that provides the force needed to stabilize Europe. The story of this king is thus a human story. Gustav Adolf is a man, and the others on the stage with him are men and women.

Professor Johnson is doing us a valuable service in making Strindberg's historical dramas available in these excellent English translations. In the first place, the plays are notable additions to the growing library of translation. Second, these works help to correct the distorted picture of Strindberg that exists in the minds of too many American readers. They are added proof of Strindberg's greatness. Not only was he a significant artist

during his lifetime, but he also persists as a cultural force even in the present age.

Bredsdorff, Elias. *Hans Andersen and Charles Dickens: A Friendship and Its Dissolution. Anglistica*. Vol. VII. Rosenkilde and Bagger, Copenhagen, 1956. Pp. 140 and 11 plates. Price, 25 crowns.

REVIEWED BY ERNEST BERNBAUM, *Jaffrey, New Hampshire*.

In the biographies of Dickens, the accounts, if any, of his contacts with Hans Christian Andersen, are neither reliable nor impartial. Since their friendship was terminated, most of the accounts have assumed that Andersen's ways and manners were chiefly to blame. See, for example, the much praised *Life of Dickens* by Edgar Johnson, II, 871-875 (1952), in which the breach was not in the least Dickens' fault, but wholly Andersen's childish and eccentric conduct. Justification of this attitude was not proved by factual evidence. The facts were ascertainable if the letters of Dickens and Andersen had been studied; but Dickens had a mania for autos-da-fé of letters to him, which he burned by the thousands; and Andersen's extant letters were comparatively few, and widely scattered. The problem was: what actually happened between them? The main answers could be found only in the letters of Andersen. The difficulty of interpreting them was complicated by the fact that Andersen, in writing to English friends, usually drafted his letters in Danish, next had them translated into English, and then copied that translation, himself. Some of these latter versions Dr. Bredsdorff found in the Royal Library of Copenhagen. Others required wide research and good luck. One letter to Dickens, the only extant original from Andersen to him, Bredsdorff found in the Town Museum of Wisbeck, Isle of Ely, it having been given by Dickens to the local clergyman. This note will give a good idea of Andersen's English written without assistance and in a hurry. Its date is 29 August, 1847. Andersen was about to sail the next morning for the Continent.

"My dear, dear Dickens!

tomorrow I shall come to Ramsgate, I hope you will giw yours Adresse in

the Royal Oak Hotel, where I shall remane till the next morning, when I shall go by the stamboat to Ostende. I must see you, and thank you; that is the last flower for me in the dear England!

Your Admirer and true Friend forever."

Andersen, who was nearly seven years older than Dickens, made two sojourns in Great Britain. The first was in 1847, during which the Dane was lionized by the English aristocracy, and by the literary elite. On this occasion, Dickens was seeking out Andersen, whereas on the next visit it was vice versa. He managed to meet Andersen for the first time at Lady Blessington's dinner in honor of the Dane, 16 July, 1847. Dickens was unbounded in praise: he even told Andersen that he had "a very great gift for languages," which was true neither of Andersen's writing nor his speech. Dickens sent him *all* of his published novels. And, on the morning of Andersen's sailing, Dickens was on the dock at Ramsgate, to say good-bye, having walked there several miles, from Broadstairs.

During the years 1848-57 there were few letters between them. Andersen dedicated his *Poet's Day Dreams* to Dickens in 1853; but five years' silence ensued.

Then came the crucial, not to say fatal visit, of which Dr. Bredsdorff tells the true story for the first time. Dickens invited Andersen to be a house-guest at the newly bought Gad's Hill ca. June, 1857. Neither of them, characteristically, mentioned definitely for how long. Andersen said he would be delighted to stay up to two weeks, but, as he set no terminus, Dickens (or at least his family) assumed that it would be *no more than* two weeks. Dickens' invitation was effusive and promising:

a pleasant room with a charming view, and you shall live as quietly and wholesome as in Copenhagen itself. [And Dickens explained that he would have finished *Little Dorrit*:] You will find me quite a free man, playing at cricket, etc. . . . [The oldest boy was more than 20; two of the girls "young women."] They all love you. You will find yourself in a house full of admiring and affectionate friends varying from 3 feet high to 5 feet 9.

Andersen was enchanted with the prospect, though he warned Dickens: "I speak very bad English." But a percipient Danish friend, Saint Aubin, who knew both, remarked: "Our

friend Andersen is in the seventh Heaven. But I think the personalities of the two authors too divergent for any real friendship between them to exist, still less any near or deeper sympathy."

It was unfortunate that the friendship of Andersen and Dickens originated, not in early personal acquaintanceship, but on a purely literary basis: they loved and admired each other's writings. There were between them none of those bonds of many shared experiences, in childhood or youth.

Dickens appreciated Andersen's tales, and Andersen "enthused" over Dickens' fictions. They recognized in each other's works several qualities that they loved and delighted in. But such a bond may prove fragile if acquaintanceship reveals antagonistic personal temperaments. Dickens was extrovert, outwardly friendly and assiduous as a host; but Andersen was introvert, easily hurt, and pathetically emotional when he felt himself slighted or his work harshly criticized. Andersen was on the whole delighted with Gad's Hill, with "the scent of wild roses and hay," and in "the house live happy people," "Dickens full of youth and life and eloquence, and rich with humour radiating the warmest cordiality." Years later in *Mit Livs Eventyr* he wrote: "My visit to Dickens was and will remain a highlight in my life . . . that visit so precious to me, when *the man Dickens* became as infinitely dear to me as was and is *the writer Dickens*." Mrs. Dickens "is so mild, so motherly, so exactly like Agnes in *David Copperfield*." The older children might be a little indifferent to him, and the sister-in-law Georgina Hogarth positively so [it should be realized that she may have suspected the storm that was soon to wreck the family owing to Dickens' infatuation with Ellen Terman]; but Andersen did not take umbrage at them. Even after the dissolution of their friendship, he remained as faithful and grateful as ever.

Andersen never suspected the feelings of the Dickens family; but from the latter's point of view his visit was a complete failure. They believed (this was a misunderstanding) that he had been invited for two weeks but he stayed over five. One of the teen-agers, after his departure, wrote a card for his room: "H. A. slept in this room for five weeks—which seemed to the

family A G E S!" Dickens himself thought Andersen's ways queer and un-English:

In London he got into wild entanglements of cabs (supposed one of the cabbies who drove him through foul-looking streets was going to rob him) and never seemed to get out of them until he came back here, and cut out paper into all sorts of patterns [usually of flowers] and gathered the strangest little nosegays in the woods. His unintelligible vocabulary was marvelous (in all languages).

But the most unfortunate circumstance was that soon after Andersen's arrival, Dickens' friend Douglas Jerrold suddenly died, leaving his widow destitute; and Dickens, with characteristic generosity, threw himself into the breach. He immediately organized and participated in all sorts of "benefits" for her,—lectures by Dickens and by Thackeray, a subscription revival of Wilkie Collins's romantic drama, *The Frozen Deep*, with Dickens as a principal actor, and as manager, etc. etc., all of which required incessant railway journeys to London (1½ hours each way) and he returned to Gad's Hill at any hour of day or night. Andersen liked sociability—of a quiet, cozy, reposeful kind. But such a hurly-burly as now was staged by Dickens and chief friends—mostly men of bursting vitality, was not suited to bring out his quiet charm and companionableness, but rather to tire and upset him. But it was not Andersen who wavered in friendship; it was the Dickenses who did so.

The attempts that Andersen made on his return to maintain their correspondence wholly failed; Dickens left the letters unanswered. One is reminded in this dissolution (not any quarrel, nor tragedy, not even a farce) of the ending of the fairy tale in *The Fir Tree*; "It was all over now with the tree, and so it is with the story. At last in every story it's all over all over!"

Bredsdorff modestly admits that his subject is "a minor affair." The events may seem trifling, but in one respect the theme is not. Bredsdorff's presentment of the materials is masterful, and makes this a most illuminating revelation of the true character of the two chief players, and realistically of their background.

Jóhannesson, Alexander, *Isländisches etymologisches Wörterbuch*. Achte und neunte Lieferung. Bern, A. Franke A. G. Verlag, 1956. Pp. 1121-1406, xxiii.

REVIEWED BY STEFÁN EINARSSON, *The Johns Hopkins University*.

This completes the serial parts of Alexander Jóhannesson's great etymological dictionary of Icelandic. It contains the end of the list of the alphabetical loanwords (*pors* to *öskudagur*), an alphabetical list of the IE roots and an alphabetical index to the Icelandic words (1245-1402, three columns to a page). Finally it includes the title page, the author's preface, his sources, etc.

In running over the loanwords I have found a few things to comment upon.

- p. 1122 *pyttingr*, m. Also *pytla*, f.
- p. 1130 *ralla*, *rallisti*. Add *ralli*=*rallisti*.
- p. 1131 *raufa*. Add *raufa seyði* "open the cooking pit," in a derived sense: "open a Pandora's box."
- p. 1161 *skrúfa*. Also *skrýfa* (*hár*) "curl the hair."
- p. 1172 *slemmr*. Here is lacking the card-play term *slemm*, derived through Danish from the English whist-playing: *slam*. E.g. *vera slemm*; *hálf-slemm*, *al-slemm*, *stóra-slemm*.
- p. 1178 *sóra*. "Festbinden." Also in the Danish form *súrra*, lacking on p. 1198.
- p. 1202 *tákn*, n. Several compounds might have been mentioned: *táknmál*, *táknvís*, *táknvísir*.
- p. 1205 *tílfalla*, vb. Add *tílfelli*, n.
- p. 1205 *tílláta*, vb. Add *tíllátissemi*, f.
- p. 1209 *trufta*, vb. Add *truft*, n.
- p. 1210 *trúss*, n. Add *lafatrúss*, n.
- p. 1215 *umsníða*, vb. *Umskera*, vb. (with the same meaning, but more common) is lacking.
- p. 1218 *útmála*, vb. Add *útmálun*, f.
- p. 1225 *yfirfara*, vb. Add *yfirferð*, f.

As Alexander Jóhannesson says in his preface, it must give one a wonderful sense of achievement to have brought to a successful close such an enormous piece of research. He can also rejoice in the knowledge that some of those who should know best, like the old and experienced etymologist Pokorný, have been most vocal in his praise. For most men a work of this type would have been enough for a life-time, but hardly for Dr.

Jóhannesson, who will probably continue writing as long as he lives. Still, it is not likely that he will any longer produce a work of such substantial worth as the present one. He and the publishers are to be congratulated on bringing it to a successful end.

Konungs skuggsjá (Speculum Regale). Magnús Már Lárusson bjó til prentunar. H. F. Leiftur, Reykjavík, 1955. Pp. viii + 246.

REVIEWED BY RICHARD BECK, *University of North Dakota*.

This new edition of *Konungs skuggsjá* is the first one printed in Iceland. Professor Magnús Már Lárusson of the Theological Faculty of the University of Iceland has prepared the manuscript for publication and furnished a concise introduction. He indicates the special place of this famous medieval work in Norwegian literature, traces its origin and history, discusses its authorship, and lists the principal editions.

All the internal evidence points to the middle of the thirteenth century as the time of the writing of *Konungs skuggsjá*, more specifically sometime during the period 1240-63. The internal evidence also reveals that the author had resided in Haalogaland or at any rate had been very familiar with conditions there.

The authorship of this remarkable work is, on the other hand, shrouded in mystery, although scholars have made some interesting and plausible conjectures on that point. The theory that the author was Einar Gunnarsson Smjörbak, who was archbishop 1255-63, has much merit.

Whoever the author, he had, as Professor Lárusson points out in his introduction, been closely associated with the king and participated in the main events of his day. He was also an excellent representative of Scandinavian medieval culture.

The spelling in this Icelandic edition of *Konungs skuggsjá* has been modernized, and wisely so, for it enables the present-day reader to derive full benefit from it. The text follows the principal Norwegian manuscript, which is from the latter part of the eighteenth century; a few minor changes have, however, been made on the basis of readings of other manuscripts.

Though thoroughly medieval in its outlook upon life, *Könungs skuggsjá* contains general observations and much practical wisdom equally applicable today. Others besides kings, about whom it has a great deal to say, can indeed profit by taking a look into the mirror which there, figuratively speaking, is held up before the reader.

It is a work of great cultural-historical importance and generally fluent, often highly eloquent, in style. The new Icelandic edition, which was prepared with scholarly care and is attractive in appearance, is, therefore, to be welcomed as a worthy addition to the earlier editions and the literature on the subject.

Thorarensen, Jakob. *Tímamót*. Helgafell, Reykjavík, 18. maí 1956. Pp. 100.

REVIEWED BY RICHARD BECK, *University of North Dakota*.

For more than four decades since the publication of his first book of poems in 1914, Jakob Thorarensen has occupied a prominent and an increasingly important place in the ranks of present-day Icelandic authors. His seventieth birthday anniversary, on May 18, 1956, was, therefore, observed in Iceland in a worthy fashion in various ways.

A notable phase of the observance was the publication in his honor of a volume of selections from his poems, *Tímamót* (At the Cross Road of Time), with a short but pertinent introduction by Kristján Karlsson, former Curator of the Fiske Icelandic Collection at Cornell University. Rightly, he stresses Thorarensen's preoccupation with character-portrayal and interpretation in his poems, as well as the prominent place satire holds in his poetry, although the poet extols manliness and wholeheartedness and other heroic qualities. Karlsson is also right in maintaining that Thorarensen is most spiritually akin to such nineteenth-century Icelandic poets as Grímur Thomsen and his cousin Bjarni Thorarensen. It should, however, be added that Jakob Thorarensen is a rugged individualist, with a strongly independent bent of mind, who goes his own way in his poetry.

The book contains thirty poems selected from his extensive and varied production of eight volumes of poems. It is, there-

fore, far from an easy matter to determine which poems should be selected for inclusion within the limited scope of one volume. On the whole, the selection is nevertheless successful within its prescribed limits. Included are such outstanding poems as "Dagur" (Day), a challenging clarion call to action and striking in its symbolism, and "Í hákarlalegum" (A Shark-fishing Expedition), a truthful and impressive picture of dauntless Icelandic fishermen of bygone days, a poem truly epic in spirit.

Although the volume gives quite a clear picture of Thorarensen as a poet, the reader must turn to his other poems for a full appreciation of his poetry.

Nor does this selection because of its very limitation take into account the other basic aspect of Thorarensen's literary work, his numerous and equally notable short stories, of which he has published five collections. In fact, his best short stories rank among the foremost in Icelandic literature. They amply reveal his creative faculty, his vigorous style, and his penetrating psychological insight.

Grundtvig-Studier 1956. Udgivet af Grundtvig-Selskabet af 8. September 1947. Under redaktion af Gustav Albeck. I kommission hos Gyldendal, Copenhagen, 1956. Pp. 113. Price, 12 Danish crowns (paper bound).

REVIEWED BY JENS NYHOLM, *Northwestern University.*

The difficulties inherent in having to find, year after year, material suitable for publication in the *Grundtvig Studies* are reflected in the current issue.

Thus one contributor—Peter Skautrup, who has made a linguistic and stylistic analysis of Grundtvig's hymn, "De Levendes Land," in all its variant forms—begins his analysis with this admission: "It is with some uneasiness I commit the following to print." Skautrup realizes that his highly technical presentation can lead to neither an esthetic nor a religious evaluation of Grundtvig's majestic hymn. This is a point of view with which most readers will doubtless agree, and only a handful of them can be expected to appreciate the analysis as an instructive example of how to examine a literary text.

Another contribution consists of two selections from Grundtvig's unpublished papers—some New Year's thoughts and some reflections on the Revelation of St. John—neither of which was ever intended for publication, says the editor, William Michelsen. A descriptive note on the cover of the *Studies* refers to the two papers as "very important"—and so they may well be for the researcher charting the course of Grundtvig's development; but to the uninitiated they will likely seem merely turgid exaltation couched in verbose prose to be dismissed as virtually unreadable. (Understandingly enough, Mrs. Noëlle Davies, who as usual has furnished the English summaries of the contents of the *Studies*, has refrained from digesting either this contribution or Skautrup's technical analysis.)

A third contribution, which consists of three letters to Grundtvig—one from and two about an "oldish" Norwegian student in dire circumstances, is of merely peripheric interest, to put it mildly.

To make up for this meagre harvest as far as the non-specialist is concerned, there are two articles by Henning Høirup and Anders Malling. Høirup attempts to clarify Grundtvig's and Kierkegaard's differing views on the Church. "For Kierkegaard," says Høirup, "the Church is a numerical concept and not a Christian concept, a psychological definition with an inferiority complex. For Grundtvig the Church is a soteriological concept, and this is the basic Christian definition." Kierkegaard, steeped in "dictatorial individualism," maintains that "religiously speaking there is no community, only the individual," while Grundtvig "claims that the Church is the God-given presupposition for the Holy Spirit." Wisely, Høirup concludes: "Attempts to mediate these two authorships would only confuse both." (Incidentally, this article, which is in English, appeared originally in the October 1955 issue of the American journal, *Theology Today*, and was translated by Johannes Knudsen—two facts not noted in the *Studies*.)

Malling, in his well-written piece, describes the genesis of Grundtvig's hymn, "Herrens Røst, som aldrig brister," which can be traced back to an old German hymn written in the spirit of seventeenth-century religious mysticism. The hymn was ren-

dered into Danish in an anonymous pietistic version and later, by H. A. Brorson, in a poetically improved one. Building on Brorson's version, Grundtvig so transformed the hymn, both formally and ideologically, that in its new state it must be considered his own creation; and yet, a touch of the original's mysticism—with its concept of self-redemption so alien to Grundtvig's Christianity—is still discernible behind the new words.

Steen Johansen has a note on Grundtvig and the theater, revealing that in his student days Grundtvig once took part as an amateur actor in a performance of Christian Olufsen's play, *Gulddaasen*. The customary section of informative book reviews includes an appraisal of two Grundtvig books by Danish-American authors, Johannes Knudsen's *Danish Rebel* and Ernest D. Nielsen's *N. F. S. Grundtvig*. According to the reviewer, Regin Prenter, the two books do not contribute anything essentially new to the understanding of Grundtvig, but both are ably done, and the authors, with their American background, should by no means, says Prenter, be considered mere followers of Danish Grundtvig scholars; Knudsen, especially, assumes an independent position toward the divergent tendencies in Danish Grundtvig research.

As usual, Steen Johansen concludes the volume with a listing of recent Grundtvig literature; and as usual, this reviewer points out that a few items could have been added to the list had the compiler consulted the "American Scandinavian Bibliography" appearing annually in the May issue of this journal.

Bredsdorff, Elias. *Danish: An Elementary Grammar and Reader*. The University Press, Cambridge, 1956. Pp. 301. Price, \$5.50.

REVIEWED BY BØRGE GEDSØ MADSEN, *University of Illinois*.

For many years teachers and students of Danish in the United States and England have felt acutely the lack of a satisfactory Danish grammar and reader prepared specifically for the English-speaking student interested in Danish language and culture. Mr. Elias Bredsdorff, noted for his work on H. C.

Andersen and England and for several years lecturer in Danish at Cambridge University, is admirably qualified to "fill the gap" in this respect. With *Danish, An Elementary Grammar and Reader*, Mr. Bredsdorff has provided an introduction to the Danish language which will undoubtedly, for some time to come, prove to be the most helpful Danish primer available to the English-speaking student.

Mr. Bredsdorff's experience as lecturer in Danish stands him in good stead in the organization of the book. It is divided into six parts: a general introduction to the written and spoken language; a chapter on Danish phonetics; a grammar, including exercises; a chapter of general information (special idiomatic constructions, the monetary system, weights and measures, common abbreviations and so on); a chapter of twenty-five Danish texts of graded difficulty furnished with detailed notes and English translations of difficult passages—among these Danish texts one is happy to note pages by such modern writers as Johannes V. Jensen, Kaj Munk, and Kjeld Abell—; and a final chapter of twenty English texts for translation into Danish. The texts in the last chapter are likewise graded in difficulty, some of the harder ones having been used as examinations at the universities of Cambridge and London.

Mr. Bredsdorff supplies no information as to the method to be adopted in the use of *Danish, An Elementary Grammar and Reader*, but an obvious procedure suggests itself. After explaining the Danish phonetic system to his students, the instructor would undoubtedly have to use several of the book's six parts simultaneously in the daily class work. He might, for instance, assign a few pages of the phonetics section along with parts of the grammar and reading material. To go through the book from beginning to end would be altogether too "deadly." In the second semester the reading list might be supplemented with other Danish texts easily available in inexpensive editions.

Recent publications such as Elias Bredsdorff's *Danish, An Elementary Grammar and Reader* and H. A. Koefoed's *Modern Danish Prose* (1955) are heartening indications that Danish scholars and teachers finally seem to have become aware of the

necessity of supplying the English public with competent introductions to modern Danish language and literature. For altogether too long the Danes have been lagging behind their Norwegian and Swedish colleagues in this respect. If the Danish apathy is now really beginning to melt, this would indeed be a cause for general rejoicing!

American Scandinavian Studies

By ADOLPH BURNETT BENSON

381 pp. Price \$5.00

Swedish and American writers have tangled in many literary adventures. In this scholarly volume Professor Benson gives us the history of these crossings. It was a century before De Tocqueville explored our crude American democracy that the Swedish scientist Kalm was over here sizing up our Colonial civilization. Fredrika Bremer followed them both in the nineteen hundreds, and flirted quaintly with Hawthorne and with Emerson. Our Longfellow paid a return call in Sweden and came back to translate Tegnér. Also the "forest primeval" of Longfellow's *Evangeline* is really the memory of the vast Swedish forest that he saw on his visit, and the meter of his *Hiawatha* he borrowed from the Finnish *Kalevala*.

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